Khatm e Nabuwwat

Quran o Hadees Ki Raushni Mein

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Contents

Arz e Naashir 3
Taqdeem 4
Khatm e Nabuwwat Par Chaalees (40) Dalaael 20
Khatm e Nabuwwat Ki Ahadees e Saheeha Par Qadiyaniyo'n Ke Hamle Aur Unka Jawaab 36
Qadiyaniyo'n Ki Mustadil Mardood Riwayaat Aur Unka Radd 51
Mirza Ghulam Ahmad Qadiyani Ke Tees (30) Jhoot 61
Andhere Aur Mashaal e Raah 71
Chand Fiqhi Istelahaat Ka Ta'aaruf 77
Kazzaabeen Ka Tazkirah 79
Nuzool e Maseeh Haq Hai 87
Aasaar e Sahaaba wa Min Ba'dahum 111
Zahoor e Imam Mahdi: Ek Na-qaabil e Tardeed Haqeeqat 116
Dajjaal e Akbar Ka Khurooj 120
Syedna Isa ﷺ Ka Nuzool Aur Imam Ibne Shihab az Zohri 136
Qadiyaniyo'n Aur Firqa e Masoodiya Mein Bees (20) Mushtarika Aqaaed 141
Qadiyaniyo'n Ke Baare Mein Ek Istiftaa Ka Jawaab 144
Mirza Ghulam Ahmad Qadiyani Daawa e Nabuwwat Se Pehle Kaun Tha? 145
Translitrators Notes: 152

بسم الله الرحمان الرحيم

Arz e Naashir

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهِ الْأَمِيْنِ، أَمَّا بَعْدُ:

Ahle imaan o islam mein har koi ye aqeeda rakhta hai ke Syedna Muhammad ﷺ Allah Ta'ala ke aakhri nabi hain aur aap ke baad koi nabi paida nahi hoga. Is musallama, muttafiqa aur ijmaai aqeede ki jo musalman bhi mukhalifat karega wo islam se khaarij ho kar murtad ho jaaega. Barre-sagheer paak o hind mein jab qadiyani fitne se sar uthaane ki koshish ki, to Allah ke khaas fazal o rehmat se ahle hadees ne hi uski sar-kobi[1] ke liye tehreer or taqreer ke zariye se jihaad e hazeem kiya. Jiski binaa par logo'n mein ye shaoor bedaar hua ke Mirza Qadiyani aur uske peirukaar musalman nahi balke murtad hain.

Thereek e khatm e nabuwwat ko dalaael o baraheen se mazboot karne waalo'n mein jaha'n bade-bade jaleel ul qadar ulama e ahle hadees ke asmaa e giraami nazar aate hain, waha'n Mohaddis ul Asr Haafiz Zubair Ali Zai ﷺ bhi apne khaas andaaz mein is terheek ko taqwiyat[2] poho'nchaane mein bharpoor kirdaar adaa karte hue nazar aate hain. Aap ne bohot se maqalaat[3] tehreer kiye, jis mein na sirf saheeh ahadees ki raushni mein aqeeda khatm e nabuwat waazeh kiya, balke qadiyaniyo'n ke eterazaat o shubhaat ka bhi ba-khoobi jaaeza liya aur ibtaal e baatil kiya.

Zer e nazar kitab "Masla Khatm e Nabuwwat" mein Shaikh e Mohtaram ﷺ ke wo tamaam mazameen jo aqeeda khatm e nabuwwat se mutalliq the, ya qadiyaniyo'n ke radd mein likhe gae the wo yakjaa kar diye gae hain.

Abu Zafeer Muhammad Nadeem Zaheer ﷺ ne az-sar e noo tasheeh o tanqeeh ke baad behtareen tarz par mazameen ko murattab kiya hai.

Ham ummeed karte hain ke apne mauzu par ye ek (1) munfarid, jaame aur ilmi kaawish mutasawwar[4] hogi. *In Sha Allah*.

Allah Rabbul Izzat se main dua-go hoo'n ke is kitab ko muallif, naashir aur jumla muawineen[5] ke liye najaat ka zariya banaae aur isey sharf e qubooliyat bakhshe. Aameen

Haafiz Sher Muhammad al Athari
Mudeer Maktaba tul Hadees, Hazro

[1] T: Sar kuchalna, saza dena [FL]
[2] T: Mazboot karna, taaqat dena [FL]
[3] T: Kahi hui baat, qaul, tehreer [FL]
[4] T: Khayal kiya gaya, socha hua [FL]
[5] T: Himaayati, madadgaar [FL]

بسم الله الرحمان الرحيم

Taqdeem

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهِ الْأَمِيْنِ، أَمَّا بَعْدُ:

Quran, Hadees, aur Ijma se ye azhar-minash-shams[6] hai ke Syedna Muhammd ﷺ aakhri nabi hain aur aap ke baad ta-qiyaamat koi nabi paida nahi hoga aur agar koi nabuwwat ka daawa karega to wo kazzaab aur daaera e islam se khaarij hai.

Darj e zail sutoor mein ham baaz wo aayaat zikr kare'nge jin mein saraahatan ya ishaaratan Nabi e Kareem ﷺ ka aakhri nai hona saabit hota hai. Irshad e Baari Ta'ala hai:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُم بِالْبَيِّنَاتِ قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ.

Aur Jab Isa ibne Maryam ne kaha: Aye Bani Israel! Bila-shubha main tumhari taraf Allah Ka Rasool Hoo'n. Uski Tasdeeq Karne Waala Hoo'n, Jo Mujhse Pehle Tauraat Ki Soorat Mein Hai Aur Ek (1) Rasool Ki Bashaarat Dene Waala Hoo'n Jo Mere Baad Aaega, Uska Naam Ahmad Hai, Phir Jab Wo Unke Paas Waazeh Nishaniya'n Lekar Aaya To Unho'n Ne Kaha: Ye Khula Jaadu Hai.[7]

Is ayat e kareema mein Syedna Isa ﷺ ne apne se pehle aane waale paighambar Syedna Musa ﷺ ki tasdeeq farmai aur apne baad aane waale ek (1) rasool ki basharat bhi dedi. Jaisa ke Nabi e Kareem ﷺ ne farmaya:

أَنَا دَعْوَةُ أَبِيْ إِبْرَاهِيْمَ وَبَشَارَةُ عِيْسٰى

Main apne baap Ibrahim ﷺ ki dua aur Isa ﷺ ki basharat ka misdaaq[8] *hoo'n.*[9]

Ahmad Nabi e Kareem ﷺ ka naam hai.[10]

Agar Nabi ﷺ ke baad kisi aur nabi ne aana hota to quran e majeed mein ya khud Rasool Allah ﷺ apne baad aane waale paighambar ki bashaarat[11] dete, lekin quran e hadees mein basharat to dar-kinaar, balke ta-qiyaamat kisi aur nabi ke paida hone ki shadeed nafi ki gai hai. Allah Ta'ala ne farmaya:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ.

Aur Wo Jo Us Par Imaan Laate Hain Jo Aapki Taraf Utaara Gaya Aur Jo Aap Se Pehle Utaara Gaya Aur Aakhirat Par Wohi Yaqeen Rakhte Hain.[12]

Is aayat mein ahle imaan ke baaz ausaaf zikr kiye gae hain ke wo pehli (saabeqa samaawi) kutub ke saath-saath jo aap par naazil kiya gaya, yaane quran e majeed us par imaan laate hain. Choo'nke Nabi e Kareem ﷺ ke baad kisi aur Nabi ne paida nahi hona, lehzaaza baad-azaa'n na kisi nabi ka tazkira hua aur na uski kitab par imaan laane waali khoobi zikr ki gai. Zaahir hai ke agar Syedna Muhammad ﷺ ke baad kisi waheeh ya kitab naazil hone ka imkaan hota to muttaqeen ke liye us par imaan laana ghi farz hota aur "وما انزل من بعدك" ka tazkira bhi zaroor hota, lekin aisa kuch bhi nahi, kyou'nke nuzool e wahee ka inqetaa[13] ho chukka hai. Irshad e Baari Ta'ala hai:

[6] T: Sooraj ki tarha zaahir, soorajt se ziyaada zaahir [FL]
[7] Surah As Saff: 6
[8] T: Wo cheez jo kisi ki safaai saabit kare, tasdeeq karne waala, gawaah [FL]
[9] Musnad Ahmad: V4 P127 (Sanad Hasan)
[10] Saheeh Bukhari: H4896; Saheem Muslim: H2354 (Saheeh)
[11] T: Khush-khabri [FL]
[12] Surah Al Baqara: 4
[13] T: Kat jaana, kaata hua hona [FL]

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ.

Aye Rasool! Poho'ncha De'n Jo Kuch Aap Ki Taraf Aap Ke Rabb Ki Jaanib Se Naazil Kiya Gaya Hai, Aur Agar Aap Ne Na Kiya To Is Ka Paighaam Nahi Poho'nchaaya.[14]

Agar Syedna Muhammad ﷺ ke baad kisi Nabi ne aana hota to aap zaroor aagaah farmate, kyou'nke aap ne kuch bhi nahi chupaaya, har-har cheez ko khol kar bayan farma diya hai.

Hajjat ul Wida ke mauqa par Nabi e Kareem ﷺ ne apne sahaba se poocha: "أَلَا هَلْ بَلَّغْتُ" *Kya maine (tum tak kaamil deen) poho'ncha diya hai? Sahaba ikraam ne arz kiya: Ji haa'n. To aap ne farmaya:* "اللَّهُمَّ اشْهَدْ" *Aye Allah! Tu gawaah ho ja (ke maine tera deen tere bando'n tak poho'ncha diya hai)* Aur ye kalimaat aap ne teen (3) baar farmae.[15]

Syeda Ayesha Siddiqa ؓ ne farmaya:

وَمَنْ زَعَمَ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَتَمَ شَيْئًا مِنْ كِتَابِ اللهِ فَقَدْ أَعْظَمَ عَلَى اللهِ الْفِرْيَةَ.

Jo shakhs ye samajhta hai ke Rasool Allah ﷺ ne Allah Ta'ala ki kitaab mein se kuch chupa liya hai, to usne Allah Ta'ala par bohot bada bohtaan baandha, kyou'nke Allah Ta'ala farmataa hai:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

Aye Rasool! Poho'ncha De'n Jo Kuch Aap Ki Taraf Aap Ke Rabb Ki Jaanib Se Naazil Kiya Gaya Hai, Aur Agar Aap Ne Na Kiya To Is Ka Paighaam Nahi Poho'nchaaya.[16] [17]

Irshad e Baari Ta'ala hai:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Aaj Maine Aap Ke Liye Aap Ka Deen Kaamil Kar Diya Aur Aap Par Apni Nemat Poori Kardi Aur Aap Ke Liye Islaam Ko Ba-haisiyat e Deen Pasand Kar Liya.[18]

Allah Rabbul Izzat ne apna pasand farmooda deen mukammal kar diya aur is mukammal deen mein Syedna Muhamma dﷺ ke baad kisi aur Nabi ke aane ki koi khabar nahi. Balke aap ko "خاتم النبيين" *khaatim un nabiyyeen* qarar dekar uski tardeed hi farmaai hai.

Shaikh ul Quran Syed Abdus Salaam Rustami ؒ farmate hain: "*Ikmaal aur Itmaam mein farq ye hai ke ikmaal zawaat aur usool e ahkaam ke liye mustaamal hota hai aur itmaam sifaat, furoo aur hai-aat ke liye istemaal kiya jaata hai. To ikmaal ke saath lafz e deen is wajah se zikr kiya ke deen se muraad usool hain aur itmaam ke sath lafz e nemat is liye khaas taur par zikr kiya ke nemat ka itlaaq sifaat o kaifiyaat aur hai-aat par hota hai*".

"Haasil: Ye hai ke Allah Ta'ala ne Muhammad Rasool Allah ﷺ ko usool e deen kaamil taur par furoo e deen poora ka poora de diya aur wo sab kuch qek aur ahadees ki soorat mein maujood hai. To ikmaal aur itmaam ke baad deen e islam mein kisi ziyaadat izaafa aur nuqsaan ki gunjaaesh nahi aur ye faisla roz e qiyaamat tak hai, to doosre nabi ke aane ki koi zaroorat hi nahi hai".

"Agar iske baad bhi bil-farz nabuwwat jaari rahi to us nabuwwat aur nabi ka kya faaeda hoga? Siwaa e iske, ke wo koi hukum mansookh kare ya koi hukum apni taraf se izaafa kare aur is tareeqe se is ayat e karima ka inkaar laazim aata hai".[19]

Irshad e Baari Ta'ala hai:

[14] Surah Al Maaida: 67
[15] Saheeh Bukhari: H4403, H7078
[16] Surah Maaida: 67
[17] Saheem Muslim: 177/439
[18] Surah Al Maaida: 3
[19] Masla Khatm e Nabuwwat: P23

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ.

Be-shak Ham Ne Hi Ye Zikr (naseehat) Naazil Ki Hai Aur Yaqeeman Ham Uski Zaroori Hifaazat Karne Waale Hain.[20]

Quran e Majeed ki hifaazat Allah Ta'ala ne apne zimme li hai, kyou'nke quran e hadees qiyamat tak tamaam logo'n ke liye hain, jabke isse pehle har kitab ek (1) qaum aur ek (1) waqt tak ke liye thi. Us mein taharruf[21] o tabaddul[22] bhi hota raha aur baad waalo'n kel iye uske ahkaam mansookh bhi hote gae. Lekin quran e majeed har qism ke tararruf o tabaddul se paak hai aur uske ahkaam qiyaamat tak ke liye hain, mansookh nahi. Aur ye iski daleel hai ke Syedna Muhamma dﷺ ke baad na koi nabi paida hoga aur na koi kitaab naazil hogi.

Allah Ta'ala ne farmaya:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.

Aur Ham Ne Aap Ko Tamaam Logo'n Ke Liye Khush-khabri Dene Waala Aur Daraane Waala Banaa Kar Bheja Hai, Lekin Aksar Log Nahi Jaante.[23]

Is aayat mein Allah Ta'ala ne Nabi e Kareem ﷺ ki risaalat e aamma ka bayan farmaya ke aap poori nasal e insaaniyat ke liye rasool hain. Chunache Rasool Allah ﷺ ne farmaya:

فَأُرْسِلْتُ إِلَى النَّاسِ كُلِّهِمْ عَامَّةً وَكَانَ مَنْ قَبْلِي إِنَّمَا يُرْسَلُ إِلَى قَوْمِهِ...

Mujhe umoomi taur par jamee logo'n ki taraf rasool banaa kar bheja gaya hai aur mujhse pehle unhe'n sirf apni qaum ki taraf bheja jaata tha.[24]

Isi tarha Irshad e Baari Ta'ala hai:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا.

Aap Keh De'n, Aye Logo! Be-shak Main Tum Sab Ki Taraf Allah Ka Rasool Hoo'n.[25]

In ayaat aur hadees e mubaaraka se waazeh ho jaata hai ke Syedna Muhammad ﷺ kisi khaas waqt ke liye, ya kisi khaas qaum ki taraf rasool mab-oos nahi hue. Balke aap qiyamat tak jamee logo'n ke liye rasool bana kar bheje gae hain. Lehaza ek (1) rasool ki risaalat o nabuwwat mein kisi doosre nabi ki gunjaaesh nahi aur quran e hadees ke dalaael se bhi kisi aur nabi ki aamad ki tardeed hi hoti hai.

Ab jo bhi daawa e nabuwwat karega wo kazzaab o dajjaal hi hoga. Irshad e Baari Ta'ala hai:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.

Muhammad ﷺ Tumhare Mardo'n Mein Se Kisi Ke Baap Nahi, Lekin Wo Allah Ke Rasool Aur Tamaam Nabiyyo'n Ke Khatam Karne Waale Hain, Aur Allah Hamesha Har Cheez Ko Khoob Jaanne Waala Hai.[26]

Ye aayat waazeh nass[27] hai ke Nabi e Kareem ﷺ Allah Ta'ala ke rasool aur aakhri nabi hain. Aap ke baad koi nabi paida nahi hoga, isi par mohaddiseen o mufassireen aur fuqaha ka ittefaaq hai. Is aayat ki mufassil tafseer o tashreeh ke liye dekhiye yehi kitab (P35[28]) aur kutub e tafaseer waghaira

Aqeeda Khatm e Nabuwwat Aur Maslak e Ahle Hadees

Ahle Hadees ka wohi aqeeda hai jo quran e hadees se saabit hai aur wo ye ke Syedna Muhammad ﷺ Allah Ta'ala ke rasool aur uske aakhri nabi hain. Aap ke baad ta-qiyaamat koi nabi paida nahi hoga, agar koi nabuwwat ka daawa karega bhi to wo kazzaab o dajjaal aur murtad hoga. Yehi wajah hai ke jab Mirza Qadiyani ne nabuwwat ka daawa kiya to sabse pehle Ahle Hadees ulama hi ki taraf se usey kaafir qarar diya gaya.

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[20] Surah Al Hijr: 9
[21] T: Tereer mein asal alfaaz ko badal kar kuch ka kuch likh dena. [FL]
[22] T: Badal, badalna [FL]
[23] Surah Saba: 28
[24] Musnad Ahmad: V2 P222 H7068 (Sanad Hasan)
[25] Surah Al A'raaf: 158
[26] Surah Al Ahzaab: 40
[27] T: Daleel [RSB]
[28] T: P17 (for roman transliteration). [RSB]

Chunache "awwaleen fatwa e kufr" ke tehet Mohtaram Doctor Muhammad Bahauddin ﷾ likhte hain: "*1892 CE*[29] *mein ulama e islam ka muttafiqa taur par fatwa jaari hua ke Mirza Qadiyani kaafir hai. Mirza Qadiyani us fatwa e takfeer ke baare mein raqam-taraaz hai*:"

"*Main apne taur par roohaani umoor ki daawat karta tha aur kabhi maine Muhammad Hussain ko mukhatib nahi kiya tha ke ek (1) dafa usne khud ba-khud mere liye istiftaa taiyyaar kiya aur ye koshish karna chaaha ke log mujhe kaafir aur dajjaal qarar de'n. Pehle wo fatwa apne ustad Nazeer Hussain Dehelwi ke saamne pesh kiya. Choo'nke Nazeer Hussain Sahab mazkoor usi ka ham-mashroob aur ham-maaddah*[30] *hai, aur hawaas bhi pairaana-saali ke hain, aur fitratan kotaah-andesh mullao'n ki tarah bughz aur bukhl bhi bohot hai. Is liye fil-for bila-tawaqquf mere kufr par gawaahi di. Bas phir kyat ha, tamaam uske fuzla-khor shagirdo'n ne takfeer ka fatwa de diya. Khair ye to wo amr hai ke marne ke baad har ek (1) shakhs maaloom kar lega ke kaun kaafir aur kaun momin hai. Lekin is jagah sirf ye zaahir karna maqsood hai ke Muhammad Hussain ne khwah-ma-khwah saraasar enaad ki wajah se fatwa taiyyar kiya aur Hindustan mein jaa-ba-jaa seer karke us par mohre'n lagwaaee'n ke ye shakhs kaafir aur dajjaal hai*".[31]

Ek-doosri jagah Mirza ne likha: "*Thoda arsa guzra ke is aajiz ne khuda taala ki taufeeq paa kar teen (3) risaale taaeed e islam mein taaleef kiye the, jin mein se pehle ka naam Fateh Islam aur doosre ka naam Tauzeeh Maraam aur teesre ka naam Izaala Auhaam hai. In risaalo'n mein hasb e eema aur ilhaam aur ilqaa baani Is murttaba maseel e maseeh hone ka bhi zikr tha jo is aajiz ko ataa kiya gaya. Aisa hi in daqaaeq o haqaaeq o ma-aarif e aaliya ka bayaan tha jo islam aur qek ki aala haqeeqatain aur musalmano ke liye ba-muqaabla mukhalifeen jaae fakhar thee'n. Ummeed thi ke aqalmand log in kitaabo'n ko shukar-guzaari ki nazar se dekhege. Lekin afsos ke baaz ulama ki fitna-andaazi ki wajah se maamla bar-aks hua aur bajaae iske, ke log khuda e taala ka shukr karte, ek (1) shor o ghoo-ghaa sakht naa-shukri ka aisa barpa kar diya gaya ke wo tamaam haqaaeq aur lataaef aur nukaat aur ma-aarif e ilaahi kalimaat e kufr qarar diye gae aur usi par is aajiz ka naam bhi kaafir o mulhid aur zindeeq aur dajjaal rakha gaya. Balke dunya ke tamaam kaafiro'n aur dajjaalo'n se badtar qarar diya gaya. Is fitna ke asal baani-mubaani ek (1) shaikh sahib Muhammad Hussain naami hain, jo Bataala zila Gurdaspur mein rehte hain. Pehle sabse istifta ka kaaghaz haath mein lekar har-ek taraf yehi sahib daude. Chunache sab se pehle kaafir aur murtad thehraane mein Nazeer Hussain Sahab Dehelwi ne qalam uthaai aur Bataalwi Sahab ke istiftaa ko apni kufr ki shahadat se muzaiyyin kiya. Gharz baani e istiftaa Bataalwi Sahab aur awwal ul mukaffireen mein Miya'n Nazeer Hussain Sahab hain, aur baaqi sab unke peiru hain jo aksar Bataalwi ki dil-joi aur Dehelwi Sahab ke haq e ustaadi ki riaayat mein unkq qadam par qadam rakhte gae. Ulama e mukaffireen par ye afsos hai ke unho'n ne bila-tafteesh o tehqeeq Bataalwi Sahab ke kufr-naama par mohre'n laga dee'n aur awwal se aakhir tak meri kitaab na dekhee'n aur ba-zariya e khat o kitaabat mujhse kuch daryaaft na kiya. Agar wo nek-niyati se mohre'n lagaate to unka noor e qalb zaroor unko is baat ki taraf muztar karta ke pehle mujhse daryaaft karte aur mere alfaaz ke hal-maane bhi mujhe se hi chahte. Phir agar baad tehqeeq wo kalimaat dar-haqeeqat kufr ke kalimaat hi saabit hote to ek (1) bhai ki nisbat afsos-naak dil ke sath kufr ki shahadat likh dete. Aga wo aisa karte aur ujlat se kaam na lete to ilzaamo'n se baree theherte, jo indallah ek takfeer ke shataab-baaz par ho sakte hain. Magar afsos ke unho'n ne aisa nahi kiya. Balke jaise ek bhedd doosri bhedd ke peeche chali jaati hai aur jo kuch wo khaane lagti hai, us par ye bhi daant maarti hai, yehi tareeqa is takfeer mein hamare baaz ulama ne ikhtiyaar kiya*".[32]

In tehreero'n mein mirza ne likha ke us par fatwa Maulana Bataalwi ne mahez enaad ki wajah se bila-tehqeeq o tafteesh, jald-baazi mein aur usey apne aqaaed o nazariyaat ki wazaahat ka mauqa diye baghair taiyyar karke jaari

[29] T: Eeswi (Christ Era) [RSB]

[30] T: Har cheez ki asal, jisse koi shae banaai jaae [FL]

[31] Roohani Khazaaen: V16; Haqeeqat ul Mahdi: P9_438

[32] Roohaani Khazaaen: V5 P Muqaddama Daafe al Wasaawis: P30-33

kar diya hai, jo qat-an na-munaasib hai. Doosri taraf ham dekhte hain ke is fatwa ki taiyyari mein taqreeban ek (1) saal sarf hua aur taiyyari aur mukhtalif maraahil mein uski ashaa-at ke daruaan baar-baar Mirza Sahab ko mauqa diya gaya ke wo majlis e ulama mein apne aqaaed ki wazaahat kare'n, aur aqaaed ghalat saabit hone par tauba kar le'n. Lekin Mirza Qadiyani ne kisi bhi mauqa se faaeda nahi uthaaya aur anjaam-kaar ulama e ilsam ko apni zimmedaari nibhaani padi.

Ye daastaan khud Maulana Muhammad Hussain Bataalwi marhoom o maghfoor ki zubaani mulaaheza farmaaiye, likhte hain: "*Qadiyani ne apna risaala 'Fathul Islam' mein apne maseeh e mauood hone ka daawa kiya to usse ahle islam ki public mein ek (1) aam shor barpa ho gaya. Us shor ko mitaane aur us daawa ki tauzeeh ke liye usne ek (1) risaala 'Tauzeeh e Maraam' mushtahir kiya, to usne shor ki aag ko aur bhi tez kar diya aur khoob bhadkaaya. Kyou'nke Fathul Islam mein usne maseeh e mauood hone ka daawa kiya tha, Tauzeeh e Maraam mein apne nabi hone ka daawa kiya aur alaawa bar-aa'n bohot se aqaaed e kufriya ka izhaar kiya jo aqaaed e islaam ke bilkul mukhalif hain, aur aqaaed e nechariya, falaasafa, hunood, aur yahood o nasaara ke aen mutaabiq o muaafiq. Us risaale ki ashaa-at se wo shor badha to uske izaale ke liye maine ek (1) aur risaala 'Izaala Auhaam' ke baaz hisas*[33] *o mazameen ko apne hawariyo'n mein mutadaawal kiya, aur unho'n ne bazariya e rasaael o majaalis unko public mein mushtahir kiya. Un mazameen ne us shor ki bhadakti hui aag par kerosene oil (mitti ka teil) daal diya. Kyou'nke us risaale mein usne maseehiyat aur nabuwwat ke sath risaalat ka bhi daawa kiya hai. Risaalat bhi kaisi! Jiski bashaarat o shahaadat nass ul quran* وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ *mein aachuki hai aur alaawa bar-aa'n bohot se kufriyaat ka zeher ugla. Moajjezaat e H Maseeh waghaira ambiya se ba-taaweel o tehreef inkaar kiya. Phir to wo shor aalamgeer ho gaya aur chaaro'n taraf se naara e takfeer o nafreen buland hone laga. Un rasaael e salaasa se qadiyani ne accha asar na dekha to ashaa-at e risaala Tauzeeh Maraam hi ke waqt se mubaahisa ka ishtehaar bhi de diya. Aur ishtehaar 26th March 1891 mein ye mushtahir kiya ke ulama e waqt jab tak mere aqaaed o maqalaat mein jin ko wo kufr o gumrahi samajhte hain mujhse mubaahesa na kar le'n tab tak apn zuban ko takfeer aur ta'an se rok rakhe'n, aur is mabaahis ko aisi pecheeda aur mushkil aur na-mumkin ul wuqoo shuroot se muqaiyyid kar diya ke wo sharte'n wuqoo mein aawe'n aur na mabaahis ki naubat poho'nche jisse uska maqsood ye tha ke jitne dino'n tak mabaahis multawi rahe aur tal sakey utne hi din ta'an o takfeer se logo'n ke zubaan band rahe aur uske aaed o da-aawa ka kuch asar uske itteba aur na-waaqif musalmaano par hota rahe. Ulama e waqt ne waqtan-fa-waqtan uski na-jaaez shuroot ke ibtaal aur jaaez ki tasleem o iqbaal se mabaahis ke liye mustaidi ka izhaar kiya. Magar qadiyani se bajuz gurez o faraar jo uski asal mansha o maqsood tha, kuch zahoor mein na aaya. Yaha'n tak ke qaza o qadar ne usko daudne bhaagne ke saath jabran panje mein phansa diya aur ludhyana ke muqaam mein hamara usse mabaahesa karaa diya jiski kisi qadar kaifiayat Ashaa-at as Sunnah V13 mein shaaya hui hai*".

"*Us mubaahese mein usne shikast o hazmiyat paai wo naazireen e parcha haae mazkoor par makhfri na hogi, magar uski dileri aur bahadduri dekho aur us par sad-aafreen kaho ke shikast paa kar bhi wo daawa e mabaahis se dast-bardaar na hua aur ishtehaar yekum (1st) August aur Ocotber 1891 mein phir muddai e mabaahis hua aur dehli jaa kar kham-thok kar khada ho gaya aur us par dehli poho'nch kar uska taaqqub kiya gaya aur uski jumla shuroot ko manzoor karke manzoori e mabaahis ka ishtehaar diya gaya to phir usne mabaahis se inkaar kiya, jiski tafseel (Ashaa-at as Sunnah) Number 1, 4 Jild 14 mein hai. Magar phir uski sharm o hausla ko dekho aur us par hazaar aafreen kaho ke dehli se bhaag kar qadiyaan mein poho'nch kar wo us shikast o hazmiyat ko bhool gaya aur ek (1) aasmaani faisla (jo dar-haqeeqat shaitani faisla hai) usne likh maara aur us mein phir mabaahesa ka muddai ban baitha aur ulta gurez ka ilzaam ulama e waqt par qaaem kiya us par Lahore aur Sialkot poho'nch kar uska taqqub kiya aur mutaddid notiso'n ke zariye usko mubaahise ki taraf bulaaya gaya, magar wo maidan e*

[33] T: Hisse ki jamaa [FL]

mubaahesa mein na aaya jaha'n khaaksaar poho'ncha waha'n se fauran bhaaga, jiski kaifiyat (Ashaa-at us Sunnah) Number 1-14 mein hai".

"*Khaaksaar (Muhammad Hussain Bataalwi) ibteda hi se uske be-jaa aur na-mumkin ul wuqool shuroot ko pesh karne se uske mubaahise se maayoos ho chukka tha, qata e hujjat qadiyani ki gharz se Ludhyana ke mubaahesa tak uske haq mein tamaam ulama e ahle islam ki raae zaahir o mushtahir karne se ruka raha, aur jab Ludhyana ke mubaahesa ko wo tamaam chodkar bhaaga to aur bhi mayoosi ne jalwa dikhaaya. Tab khaaksaar ne ba-muqaam dehli poho'nch kar is istifsa murattab kiya, jis mein qadiyani ke khayalaat o maqalaat darj karke unki tasdeeq o shubhaat ke liye uski tasnifaat ki asal ibaarat ko baqeed e safhaat naqal kar diya aur is istifta ka jawab baqiyya as salaf hujjatul khalaf shaikhana o shaikh ul kul Maulana Syed Muhammad Nazeer Hussain Sahab Mohaddis Dehelwi mataa allahul muslimeen batool e hayaatahu se haasil kiya aur ek (1) khaas safar az dehli ta-bi-qurb Calcutta o Bhopal waghaira ikhtiyar karke aksar mashoor bilaad e Hindustan ke ulama o fazala mukhtalif mazaahib ka tawaafuq raae haasil kiya. Phir Lahore poho'nch kar is istifta aur uske jawaab ko risaale ki soorat mein chapwa kar door-daraaz muqamaat e Hindustan o Punjab mein jaha'n khaaksaar khud nahi poho'ncha tha, mudaawil kiya aur us par un muqamaat ke sukana ki shahadaat o taaidaat ko murattab karaaya. Fatawa par mukammal ittefaq ulama e Hindustan o Punjab ho chukka tha, magar uski ashaa-at e aam mein is wajah se tawaqquf o iltawa hua ke agar qadiyani ko un baato'n ki nisbat jin ko ulama e waqt ne kufr o zalaalat e qadiyani par daleel thehraaya hai kuc uzar ho to usko majma e ulama mein pesh kare aur un mein wo mubaahesa karna chaahe to kare aur is pyaala e takfeer o tazleel ko jo ba-ittefaaq e ulama uske liye taiyyar kiya gaya hai kisi heela se talaa sakta hai to talaa de. Yaane un baato'n ko apni tasneef mein paaya na jaana ya agar wo un mein maujood ho'n to unka maujiab kufr o zalaalat na hona saabit kar de. Aakhri dafa is amr ki taraf usko 'Jawabi Faisla e Asmaani' mein bulaya gaya aur us jawaab ko chaap kar uske paas bheja gaya aur intezaar e muddat e jawab tak ashaa-at e fatwa ko multawi kiya gaya. Magar phir usne us taraf rukh na kiya aur mubaahesa ka naam lena bhi chod diya. Lehaza is fatwa ka ab aam ahle islam mein mushtahir karna zaroori samjha gaya hai*".

(Fatwa mein) Asal sawal ye hai ke aqaaed e qadiyani mundarja zail sawaal islaami aqaaed hain ya nahi? Aur un aqaaed mein qadiyani paaband o peiru e islam hai ya uski paabandi se khaarij. Aur aise aqaaed waala, wali, mujaddid, mulhim, mohaddis ho sakta hai, ya wo un aqaaed ke sabab dajl kehlaane ka mustahiq hai? Is asal sawal ka jawab jo Maulana Syed Muhammad Nazeer Hussain Sahab ki taraf se hai, sirf ye hai ke ye aqaaed islami nahi aur qadiyani un aqaaed mein paabandi e islam se khaarij hai aur aise aqaaed waala mohaddis, mujaddid, mulhim, wali nahi ho sakta, balke min-jumla e dajjaaleen ek (1) dajjaal hai.

Qadiyani aur uske atibba is fatwa ke jawaab mein keh rahe hain aur kahe'nge jo baate'n hamare zimme lagaai gai hain ham ne nahi kahee'n (aur) ye ke kahi to hain, magar unke maane aur hain (Qadiyaniyo'n ki) un baato'n ka jawab hasb e tafseel zail hai:

"*[1] Jin baato'n ko qadiyani ke zimme lagaaya gaya hai unke suboot mein ham ne asal ibaaraat e qadiyani ko naqal kar diya hai, wo ibaarate'n uski kitaabo'n se na nikle'n aur unki naqal mein hamari ghalat-bayaani saabit ho to fee-ibaarat 150 rupiya jurmana dene ko ham haazir hain. Magar is amr ka tasfiya mujarrad inkaar e qadiyani aur uske atibba se nahi ho sakta. Unka ye inkaar mahez kizb hai aur kizb unke mazhab aur har ek (1) amal dar-aamad ka asal usool hai. Uske tasfiya ke liye ek (1) majis ka munaqqid hona zaroori hai jis mein ham un ibaaraat ka tasaneef e qadiyani mein paaya jaana saabit kare'n aur wo inkaar ki wajah bataa de aur roz e raushan mein aftaab ko chupa kar dikhade*".

"*Doosri baat ka jawaab (yaane) maane ka tasfiya bhi usi majlis mein ho sakta hai. Usi majlis mein agar uski ibaaraat ke wo zaahiri maane ba-shaahadat e lughat o muhaawra ahle lisaan na nikle jo muftiyo'n ne samjhe hain to us par bhi ham fee-ibaarat sau (100) rupiya jurmana dene ko haazir hain. Qadiyani to un ibaraat ko jo maane*

chaahe pehna sakta hai, jo shakhs khinzeer se insan muraad le, aur damishq se qadiya wahgaira usko ek kalaam ke aise maane jo zaahir ke mukhalif aur maane dar-batn shaaer ka misdaaq ho'n bayan karna kya mushkil hai".

Qaraeen! Ye taweel ibaarat dar-asal fatwa e takfeer ki tamheed hai, jo Maulana Bataalwi ne fatwa ki ashaa-at ke saath apne risaale Ashaa-at us Sunnah mein likhi hai. Asal fatwa Maulana Bataalwi ke taweel sawal aur 82 safhaat par mushtamil Syedn Muhammad Nazeer Hussain Mohaddis ke jawaab par mushtamil tha. Uske baad taqreeban do-sad ulama e islam ne taaeedi note ke sath ya note ke baghair taaeedi dastakhat farmae hain.

Zail mein ham Syed Nazeer Hussai Mohaddis ki tehreer ki talkhees Maulana Dilaawari ki "Raees e Qadiyaan" se naqal karte hain: "*Mirza Ghulam Ahmad Qadiyani, islam, khusoosan mazhab e ahle sunnat se khaarij hai. Uske baaz aqaaed o maqalaat unaani falsafa ke hain. Baaz perwaan ved, yaane hunood se liye gae hain. Baaz nasaara se maakhaz hain. Uska tareeqa mulhideen e baatiniya waghaira ahle zalaal ka sa hai. Uske daawa e nabuwwat aur ashaa-at e akazeeb aur mulhidaana tareeq ki wajah se wo un tees (30) dajjaalo'n mein se hai, jin ki ittela Syedna Mukhbir e Saadiq ﷺ ne di thi. Aur uske peiru, ham-mushrab zurriyat e dajjaal hain. Agar is amal o eteqaad ka shakhs khuda ka mulhim o mukhatib ho to ambiya o mulhimeen e saabiqeen ka ilhaam paaya e etebaar se saaqit ho jaata hai. Qadiyani ka kawaakib o saiyyaraat o iflaak ke liye nufoos o arwaah tajweez karna, unaan ke faslafa irshraqiyyeen aur hunood ka mazhab hai. Chunache qadiyani ne Tauzeeh ul Maraam ke P33 par apna yehi aqeeda likha hai. Qadiyani ka bataur e isteaa-rah*[34] *ibnunllah kehlaane ko tajweez karna poori nasraaniyat hai. Isaaiyo'n ne bhi iste-aarah ke taur par khuda ke pyaare aur mutee bando'n ko ibnullah kaha hai, aur quran yehi iste-aarah un logo'n ke mushrik ho jaane aur makhlooq ko haqeeqatan khuda ka beta qaraar dene ka maujib hua to quran o islam, aaya aur us muhaawra ko door kiya. Ab qadiyani ne phir us muhaawre ko raaej karna chaaha hai aur qadiyani ke mohaddis hone ka daawa karna aur us zariye se ek qism ka nabi kehlaana aur nabuwwat e juzi ke darwaze ko maftooh kehna bhi quran ka inkaar hai*".

"*Qadiyani ko Syedna Maseeh ko saleeb par chadaya jaana tajweez karna nass e quran* 'وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ'[35] *se inkaar hai aur us mein usne nechariyo'n ki taqleed ki hai, jo isaaiyo'n ke muqallid hain. Qadiyani ka Syedna Maseeh ke moajjezaat se inkaar karna quran ka inkaar nahi. Qadiyani ka hadees e nabawi ko mufassir e quran na manna zalaalat hai. Ahle Sunnat mein musallam hai ke hadees quran ki mufassir aur uske ijmaal ki mubeen hai. Qadiyani ka apni periwi ko madaar e najaat thehraana bhi inteha darja ki gumrahi hai. Kyou'nke aisa daawa ambiya ﷺ ke siwa kisi ko nahi poho'nchta. Qadiyani ka ye kehna hayaat e maseeh ka eteqaad rakhna shirk hai, uska un tamaam sahaba o taabaeen aur Rasool Allah ﷺ ke ahed e mubaarak se aaj tak ke tamaam musalmano ko, jo Syedna Maseeh ko zinda samajhte hain aur qiyamat se pehle unke nuzool ke motaqid hain, mushrik banana hai. Qadiyani ka ye aqeeda jaisa kufr hai mohtaaj e tashreeh nahi. Gharz ye shakhs islam se qat-an khaarij hai*".[36]

Fatwa ke ajza ke baad Mirza ne "*Shaikh Bataalwi Sahab Ke Fatwa e Takfeer Ki Kaifiyat*" ke unwaan se likha hai: "*Is fatwa ko maine awwal se aakhir tak dekha, jin ilzamaat ki bina par fatwa likha hai in sha Allah bohot jald un ilzamaat ke ghalat aur khilaf e waaqea hone ke baare mein ek (1) risaala is juz ki taraf se shaaya hone waala hai, jis ka naam 'Daafe ul Wasaawis' hai. Baae'n hama mujh ko un logo'n ke la'an o ta'an par kuch afsos nahi aur na kuch andesha. Balke main khush hoo'n ke Miyaa'n Nazeer Hussain aur Shaikh Bataalwi aur unke atibba ne mujh ko kaafir aur mardood aur mal-oon aur dajjaal aur zaal aur be-imaan aur jahannami aur ak-far*[37] *kehkar apne dil ki bakhaarat nikaal liye jo dayaanat aur amaanat aur taqwa ke iltezaam se hargiz nahi nikal sakte the. Aur jis*

[34] T: Ilm-e-bayaan ki istelaah mein majaaz ki ek qism, jis mein kisi lafz ke majaazi aur haqeeqi maane ke darmiyan tashbeeh ka ilaaqa hota hai, aur baghair huroof e tashbeeh ke haqeeqi maane ko majaazi maane mein istemaal kiya jaata hai. [FL]

[35] Surah Nisa: 157

[36] Raees e Qadiyaan: V2 P57

[37] T: Nihaayat kaafir, sakht kaafir [FL]

qadar meri itmaam e hujjat aur meri sacchaai ki talkhi se un hazraat ko zakhm par zakhm poho'ncha us sadma e azeema ka gham ghalat karne ke liye koi aur tareeq bhi to nahi tha. Bajuz iske ke laanato'n par aajaate. Mujhe is baat ko soch kar bhi khushi hai ke jo kuch yahoodiyo'n ke faqeeho'n aur maulwiyo'n ne aakhir-kaar H Maseeh ko tohfa diya tha wo bhi to yehi laanate'n aur takfeer thi, jaisa ke ahle kitab ki taareekh aur har-cha-haar injeel se zaahir hai, to phir mujhe misl e maseeh hone ki haalat mein un laanato'n ki awaaze'n sunkar bohot hi khush hona chaahiye. Magar afsos ye hai ke Miyaa'n Nazeer Hussain aur Shaikh Bataalwi ne is takfeer mein jaalsaazi se bohot kaam liya hai, aur tarha-tarha ke iftara karke apni aaqibat durust Karli hai".[38]

Darj e baala tehreer ke mutaabiq mirza us fatwa e takfeer se khush tha. Deegar muqamaat par usne us fatwa ko apni sadaaqat ke nishanaat mein shumar karte hue usey apni kamyabiyo'n ka zeena qarar diya hai. Misaal ke taur par usne saalana qadiyani 1891 aur 1892 ka mawaazna karte hue ek (1) jagah likha: "*Saal e guzishta mein jab abhi fatwa e takfeeri Miya'n Bataalwi Sahab ka taiyyar nahi hua tha, sirf 75 ahbaab o mukhliseen taareeh e jalsa par qadiyan tashreef laae the. Magar ab jab ke fatwa taiyyar ho gaya aur Bataalwi Sahab ne naakhuno'n tak zor laga kar aur aap ba-sad e mashaqqat har jagah poho'nch kar aur safar ki harza museebato'n se kofta ho kar apne ham-khayal ulama se us fatwa par mohre'n sabat karaaee'n, to is saalana jalsa 1892 mein 75 ke bajaae 327 ahbaab shaamil hue. Miyaa'n Bataalwi ke Punjab aur Hindustan mein phirte paao'n bhi ghus gae, lekin anjaam-kaar khuda taala ne unko dikhla diya ke kaise uske iraade insaan ke iraado'n par ghaalib hain*".[39]

Is tehreer mein mirza sahib ne is baat par khushi ka izhaar kiya hai ke fatwe ke baad unke silsile ko taraqqi ataa hui hai aur unke salaana jalsa ke hazireen ki tadaad 75 se 327, yaane chaar (4) guna se badh gai hai, lekin mirza ki ye khushi aarzi saabit hui. Is liye ke usse agle saal yaane 1893 ka jalsa unhe'n ye kehte hus mansookh karna pada: "*Jalsa ka mudda-aa[40] aur matlab ye tha ke hamari jamaatke logo'n ke andar khuda taala ka khauf paida ho. Wo 'zohd o taqwa, khuda-tarsi, parhezgaari' waghaira mein doosro'n ke liye ek (1) namoona ban jaae'n aur inkisaari aur tawaazo aur raast-baazi un mein paida ho, lekin is pehle jalsa ke baad aisa asar nahi dekha gaya. Balke kahas jalso'n ke dino'n mein hi baaz ki shikayat suni gai ke wo apne bhaiyyo'n ki bad-khoi se shaaki hain. Baaz is majma e kaseer mein apne-apne aaraam ke liye doosre logo'n se kaj-khalqi karte hain, goya wo majma hi unke liye maujib e ibtilaa ho gaya, aur phir main dekhta hoo'n ke is jalsa ke baad koi bohot umda aur nek asar is jamaat ke baaz logo'n mein zaahir nahi hua. Aisa jalsa sirf fuzool hi nahi, balke us ilm ke baad ke is ijmtema se nek-nataaej paida nahi hote. Ek maasiyat aur tareeq e zalaalat aur bidat e shaneea hai*".[41]

Is tehreer mein Mirza 1892 waale jalsa ko fuzool, maasiyat, tareeq e zalaalat aur bidat e shaneea qarar deta hai. Wo jalsa khud mirza ne munaqqid kiya tha aur ishteharaat aur khutoot ke zariye logo'n ko us mein shirkat ke liye bulaaya tha aur waapsi par 'ghareeb musaafiro'n ko apni taraf se zaad e raah diya gaya, baazko 30-30 ya 40-40 rupiya diya gaya'.[42] Ye 30-40 rupiye us zamaane mein bohot badi raqam hua karti thi aur iska andaaza is baat se lagaaya jaa sakta hai ke mirza jab Sialkot kacehri mein mulaazim tha, usey 15 rupiye mahana tankhwah mila karti thi. Goya, do-do (2-2), teen-teen (3-3) maah ki tankhwah ke baraabar logo'n ko ruqoom dekar majma ekattha kiya gaya aur usey pehle to fatwe ka suboot radde amal qarar dete hue ba-za-am e khud Maulana Bataalwi waghairahum ko tamaancha raseed karne ki koshish ki gai, lekin agle hi saal us ijtema ko zalaalat, maasiyat aur bidat e shaneea qarar dekar wo tamaancha khud apni zaat e giraami par jama liya aur saath hi aasi aur bidati hone ka iqraar bhi kar liya. Mirza kaha to ye karta tha ke usey Maulana Bataalwi ke mutalliq 'انی مهین من ارادا هانتك' ka ilhaam hua hai ke khuda taala fermata hai ke. Aye Mirza! maint ere mukhalif Muhammad Hussain ko zaleel karu'nga, lekin ek hi ijema ko apni kamyaabi qarar dekar phir bidat aur maasiyat qarar de dena aur us mein shirkat aur uske ehtemaam

[38] Majmua Ishteharaat: V1 P231-232

[39] Roohaani Khazaaen: V5 Zameema Aaina Kamalaat e Islaam: P29-30; Majmua Ishteharaat: V1 P266

[40] T: Maqsad [FL]

[41] Majmua Ishteharaat 1986: V1 P439-441

[42] Majmua IShteharaat: V1 P446-447

ke baais khud hi bidati aur aasi hone ka iqraar kar lena, Maulana Bataalwi ke muqaable mein khud mirza sahib ki zillat o ihaanat ka aisa suboot hai jo usne khud apni hi tehreer mein mohiyya kar diya.[43]

Nez likhte hain: Baaniyaan e Tehreek e Khatm e Nabuwwat

Mirza Ghulam Ahmad Qadiyani apni kitabo'n mein cheekh-cheekh kar keh raha hai ke uske khilaf thereek shuru karne waale Maulana Muhammad Hussain Bataalwi, Syed Nazeer Hussain Mohaddis Dehelwi aur unke ham-khayal ulama hain. Doosre log to unki dekha-dekhi thereek mein shaamil hue hain. Zail mein ham apne qaaraeen ki dilchaspi ke liye mirza ke literature se kuch iqtebasaat darj karte hain, jin se maaloom hoga ke tehreek e khatm e nabuwwat ke haqeeqi baani aur qaaedeen kaun hain. Ham apni guzarishaat ka aghaaz mirza ghulam ahmad ki kitab 'Nishan e Aasmaani' ke ek (1) iqtebaas se karte hain, jis mein wo apne mukhalifeen ka zikr karte hue bataata hai ke us takfeer karne waale mukhtalif giroho'n mein se "muwahhideen e awwal ul mukaffireen hain aur muqallideen unki itteba se hai".[44] Yaane uske aqaaed o nazariyaat ka jaaeza lekar sabse pehle ahle hadees ulama ne usey kaafir qarar diya hai aur ahnaaf muqallideen is maamle mein unke peirukaar hain.

Isi baat ko zara wazaahat ke saath usne Anjaam e Aatham mein you'n bayan kiya: "*Choo'nke ulama e Punjab aur Hindustan ki taraf se fitna e takfeer o takzeeb hadd se guzar gaya hai, is takfeer ka bojh Nazeer Hussain Dehelwi ki gardan par hai, magar taaham doosre maulwiyo'n ka gunah ye hai ke unho'n ne is naazuk amr e takfeer mein apni aqal aur apni tafteesh se kaam nahi liya, balke Nazeer Hussain ke dajjaalaana fatwe ko dekh kar jo Muhammad Hussain Bataalwi ne taiyyar kiya tha, baghair tehqeeq o tanqeeh ke imaan le aae hain*".[45]

Ek aur jagah apne mukhalifeen ka zikr karte hue wo Syed Muhammad Nazeer Hussain Mohaddis Dehelwi ko apna sab se bada mukhaalif qarar dete hue likhta hai: "*Nazeer Hussain Dehelwi jo un sab ka sarghana tha, jo daawat e mubaahela mein awwal ul mudawwieen hai*".[46]

Hakeem Noor Deen ne apne ek (1) maktoob mein kaha: "*Is waqt Maulwi Muhammad Hussain Bataalwi, Miya'n Abdul Haq Ghaznawi aur Maulwi Abdur Rahman Lakhwi Punjab mein teen (3) aise aadmi hain jin ko mirza ji ki mukhalifat mein bada josh hai*".[47]

Is pas-manzar mein mirza sahib ka darj e zail irshad mulaheza farmae'n, likha hai: "*Saharanpur waghaira mein jo log is silsila ko burin azar se dekhte hain uski badi wajah yehi hai ke Punjab ki taraf se takfeer ka fatwa taiyyar hua hai aur Punjab waalo'n ne pesh-dasti ki hai aur tohmate'n lagaa kar badnaam kiya hai*".[48]

Is fatwa e takfeer ke mutalliq doosri jagho'n par mirza ne likha: "*Nazeer Hussain Dehelwi ne (alae la yastahqah* 'عليه ما يستحقه'*) takfeer ki bunyaad daali. Muhammad Hussain Bataalwi ne kuffar e makka ki tarha ye khidmat apne zimme lekar tamaam mashaheer aur ghair-mashaheer se kufr ke fatwe us par lagwaae*".[49]

"*Shaikh Muhammad Hussain Sahab risaala Ashaa-at us Sunnah jo baani-ma-baani e takfeer hai, aur jiski gardan par Nazeer Hussain Dehelwi ke baad tamaam mufakkiro'n ke gunah ka bojh hai*".[50]

[43] Mahnaama Daawat e Ahle Hadees, April 2009. Rabee us Saani: 1430h, Ashaa-at e Khaas Khatm e Nabuwwat: P205-212
[44] Nishan e Aasmaani: musannifa 1892
[45] Roohaani Khazaaen: V1 P45
[46] Roohani Khazaaen: V22, Haqeeqat ul Waheeh: P454
[47] Roohani Khazaaen: V3 P630
[48] Malfuzaat: V3 P454
[49] Roohaani Khazaaen: V12; Siraaj Muneer: P75
[50] Roohani Khazaaen: V12; Siraaj Muneer: P80

"*Molwi Muhammad Hussain Bataalwi ne jab jur-at ke saath zuban khol kar mera naam dajjaal rakha aur mere kufr ka fatwa likhwa kar sad-haa Punjab o Hindustan ke molwiyo'n se mujhe gaaliyaa'n dilwaaee'n aur mujhe yahood o nasaara se bad-tar qarar diya*".[51]

"*Yaad karo wo zamaana jab ek (1) maulwi tujh par kufr ka fatwa lagaae ga, aur apne kisi haami ko jiska asar logo'n par pad sakey, kahega mere liye is fitna ki aag bhadka… Maulwi Abu Saeed Muhammad Saeed Sahab ne ye fatwa e takfeer likha aur Miya'n Nazeer Hussain Dehelwi ko kaha ke sabse pehle us par mohor lagaa de aur mere kufr ki nisbat fatwa dede aur tamaam musalmano mein mera kaafir hona shaaya karde. Maulwi Muhammad Hussain… jo awwal ul mufakkireen baani e takfeer ke wohi the, aur is aag ko apni shohrat ki wajah se tamaam mulk mein sulgaane waale Miyaa'n Nazeer Hussain Sahab Dehelwi the*".[52]

"*Nazeer Hussain Dehelwi jo zaalim tabaa aur takfeer ka baani hai*".[53]

"*Maulwi Muhammad Hussain Sahab wo shakhs hain, ke unse badh kar kisi ne adaawat ka number nahi liya. Unho'n ne Banaras tak phir kar kufr ka fatwa haasil kiya aur har qism ki mukhalifat mein unho'n ne koi daqeeqa faro-gazaasht nahi kiya aur koi kasar nahi chodi*".[54]

"*Dosra fitna haqeeqat mein Muhammad Hussain Bataalwi ki taraf se hua jisne musalmano ke khayalaat ko is aajiz ki nisbat bhadakti hui aag ke hukum mein kar diya*".[55]

"*Is fitna-andozi ke asal baani-ma-baani ek (1) Shaikh Sahab Muhammad Hussain naam hain… Shaikh Sahab ki fitrat ko tadabbur aur ghaur aur husn e zann ka hissa qisaam e azal se bohot hi kam mila hai. Isi wajah se sabse pehle istifta ka kaaghaz haath mein lekar hare k ki taraf yehi sahib daude. Chunache sabse pehle kaafir aur murtad thehraane mein Miyaa'n Nazeer Hussain Sahab Dehelwi ne qalam uthaaya aur Bataalwi ke istifta ko apni kufr ki shahadat se muzaiyyan kiya… Miyaa'n Sahab mausoof ab arzil ulu mar mein hain, aur bajuz ziyaadat e ghazab aur taish aur ghussa ke, aur koi umda quwwat e ghaur aur khauz ki un mein baaqi nahi rahi. Balke main agar ghalati nahi karta to mere raae mein ab ba-baais peer fartoot ho jaane ke unke hawaas bhi kisi qadar qareeb ul ikhtilaal hain. Gharz baani istiftaa bataalwi sahib aur awwal uz zikr mufakkireen Miyaa'n Nazeer Hussain sahib hain, aur baaqi sab unke peiru hain jo aksar Bataalwi Sahab ki dil-joi aur dehelwi sahab ke haq e ustaadi ki riaayat se unke qadam par qadam rakhte gae*".[56]

"*Aur yaad karo wo zamaana jab ek (1) mukaffir tujh se mukaffir karega jo tere imaan se inkaari hoga aur kahega ke aye hamaan mere liye aag bhadka (haaman se muraad Nazeer Hussain Dehelwi hai) main chahta hoo'n ke Musa ke khuda par ittela paau'n*".

Aur haashiya mein mirza ne likha: "*Firaun se muraad Muhammad Hussain hai. Khuda taala ki taraf se ek (1) kashf zaahir kar raha hai ke wo bil-aakhir imaan laaega, magar mujhe maaloom nahi ke wo imaan firaun ki tarah sirf isi qadar hoga ke 'اٰمنت بالذی اٰمنت به نبو اسرائیل' Ya parhezgaar logo'n ki tarha*".[57]

"*Aur yaad karo wo waqt jab tere par ek (1) shakhs saraasar makr se takfeer ka fatwa dega. (ye ek (1) pesh-goi hai jis mein ek (1) bad-qismat maulwi ki nisbat khabar di gai hai ke ek (1) apne buzur haamaan ke wo maseeh e mauood ki nisbat takfeer ka kaaghaz taiyyar karega). Aur phir farmaya ke wo apne buzurg haamaan ko kahega ke is takfeer ki bunyaad tu daal ke tera asar logo'n par bohot hai aur tu apne fatwa se sab ko bara-farokhta kar sakta hai. So tu sabse pehle is kufr-naama par mohor lagaa taake sab ulama bhadak uthe'n aur teri mohar dekh*

[51] Roohani Khazaaen: V22; Haqeeqat ul Wahee: P453
[52] Roohani Khazaaen Tohfa Goladwiya: V17 P215
[53] Roohani Khazaaen: V18 P237
[54] Malfuzaat: V7 P165
[55] Roohani Khazaaen: V12; Siraaj Muneer: P57
[56] Roohani Khazaaen: V5 P30-31
[57] Roohani Khazaaen: V12 P130

kar wo bhi mohre'n lagaa de'n aur taake main dekhu'n ke khuda us shakhs ke sath hai ya nahi, kyou'nke main usko jhoota samajhta hoo'n. (tab usne mohor lagaa di) Abu Lahab halaak ho gaya aur uske dono haath halaak ho gae. (Ek wo haath jiske sath takfeer naama pakda aur doosra wo haath jiske saath mohor lagaai ya takfeer naama likha). Usko nahi chaahiye tha ke us kaam mein dakhal deta, magar darte-darte aur jo tujhe ranj poho'nche ga wo to khuda ki tarf se hai. Jab wo hamaan takfeer-naama par mohor lagaa de to bada fitna hoga. Is ilhaam mein khuda aala ne istifta likhne waale ka naam firaun rakha aur fatwa dene waale ka naam jisne awwal fatwa diya hamaan".[58]

"*Aur yaad karo wo zamaana jabke ek (1) shakhs tujh se makr karega ke jo teri takfeer ka baani hoga aur iqraar ke baad munkar ho jaae. (Yaane Maulwi Muhammad Hussain Sahab Bataalwi) aur wo apne rafeeq ko kahega (yaane Maulwi Nazeer Hussain Sahab Dehli ko) ke Aye Hamaan! Mere liye aag bhadaka yaane kaafir banaane ke liye fatwa de. Main chahta hoo'n ke musa ke khuda ki tafteesh karu'n aur main gumaan karta hoo'n ke wo jhoota hai. Us jagah nihaayat tehqeer aur istekhfaaf se firaun ne Musa ko dekha tha aur kehta tha ke ye mera hi parwarish yaafta hai aur main hi usko halak karu'nga. Yehi tareeqa Muhammad Hussain ne ikhtiyar kiya aur nez us fatah ki taraf ishara hai jo muqaddar hai jo muqaddama tha ke mujhe Musa ki maanind firaun par haasil hogi*".[59]

"*Jis tarha yahoodiyo'n ke ulama ne H Isa par fatwa takfeer ka lagaaya aur ek faazil yahoodi ne wo istifsaar taiyyar kiya aur doosre faazilo'n ne us par fatwa diya. Yaha'n tak ke bait ul muqaddas ke sad-haa aalam faazil jo aksar 'Ahle Hadees' the. Unho'n ne H Isa par takfeer ki mohre'n lagaa dee'n. Yehi maamla mujhse hua aur phir jaisa ke is takfeer ke baad jo H Isa ki nisbat ki gait hi, unki bohot sataaya gaya, sakht gaaliyaa'n di gaee'n, hajoo aur badd-goi mein kitaabe'n likhi gaee'n. Yehi soorat us jagah pesh aai goya athaara-sau (1800) baras ke baad wohi Isa phir paida ho gaya aur wohi yahoodi paida ho gae*".[60]

"*Aaj se 26 baras pehle un dono saahebo'n ko bataur e pesh-goi ke firaun aur haamaan kaha gaya hai, chunache Baraheen e Ahmadiya ke ye P510 to 511 mein ye ibaarat darj hai* ...إِذْ يَمْكُرُ بِكَ الَّذِيْنَ *yaad karo wo zamaana jab ke ek (1) firaun tujhe kaafir thehraae ga aur apne rafeeq haamaan ko kahega ke tu takfeer ki aag bhadka de yaane aisa tez fatwa likh ke log is fatwa ko dekh kar us shakhs ki jaani dushman ho jaae'n aur kaafir samajhne lage'n taake main dekhu'n ke Musa ka khuda uski kuch madad karta hai, ya nahi aur main to usko jhoota khayal karta hoo'n. Ab us jagah aankh khol kar dekhlo ke khuda ne mujhe is jagah Musa thehraaya aur mustafta aur mufti ko firaun aur hamaan thehraaya*".[61]

"*Us bechaare (Muhammad Hussain Bataalwi) ne meri bad-khwahi ke liye apna araam haraam kar diya. Bataala se banaaras tak apna qaabil e sharam istifta lekar mere kufr ki nisbaht mohre'n lagwaata phira*".[62]

"*Government ne is haasid (Muhammad Hussain) ki baato'n ki taraf kuch tawajje na ki to phir apni qaum ko uksaana shuru kiya aur meri nisbat ye fatwa shaaya kiya ke us shakhs ka qatal karna mojib e sawab hai. Chunache is fatwa ko dekh kar aur kai maulwiyo'n ne bhi qatal ka fatwa de diya. Pas bila-shubha ye sach hai ke agar khuda ta'ala apne fazal se ye samaan paida na karta ke us government e aaliya ke zer e saaya mujhe panah deta to maaloom nahi ke aise ghazi mujahid ab tak kya kuch naa dikhaate. Ye shakhs baar-baar mujeh ameer e Kabul ki dhamki deta raha hai ke waha'n chalo to phir zinda na aaoge. Ye to hame'n maaloom tha ke ye shakhs ameer e Kabul ke paas zaroor gaya tha, magar ye bhed ab tak nahi khula ke ameer ne us shakhs ko mere qatal ki nisbat kyou'n aur kis wajah se waada diya*".[63]

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[58] Roohani Khazaaen Zameema Tohfa Goladwiya: V17 P67
[59] Roohani Khazaaen: V18; Nuzool ul Maseeh: P530
[60] Roohani Khazaaen: V19; Kashti e Nooh: P50-51
[61] Roohani Khazaaen: V22; Haqeeqat ul Wahee: V9 P267
[62] Roohaani Khazaaen Haqeeqat ul Mahdi: V14 P435
[63] Roohaani Khazaaen Haqeeqat ul Mahdi: V14 P435

ومن المعترضين المذكورين شيخ ضال بطالوى و جارغوي بقال له، محمد حسين وقد سبق الكل فى الكذب والمين. وانه ابى واستكبر – واشاع الكبر واظهر حتى قيل انه امام المستكبرين ورئيس المعتدين وأس الغاوين هو الذي كفر نى قبل ان يكفر لآخرون.

Tarjuma Faarsi:

از مرزا صاح: ویکے اعتراض کنندگان شیخ گمراہ ساکن بٹالہ است کہ ہمسایہ گمراہ ماست اور امحمد[64] حسین مے گوئند، واز ہمہ دردروغ و ناراستی سبقت بردہ است و انکار کرد و تکبّر نمود .... تا آنکہ گفتہ شد کہ اوامام متکبراں است و رئیس تجاوز کنندگان، سرگمرہان است اوھماں شخص است کہ پیش از ہمہ مرا کفر گفت.

Tarjuma Urdu: "*Aur mere motarzeen mein mera gumrah ham-saaya Muhammad Hussain Bataalwi hai, jo mujh par jhoot bolne mein sab badh kar hai. Ye mera munkir aur itna bada mutakabbir hai, ke imam e mutakabbiraa'n ban chukka hai. Ye shakhs tamaam gumraho'n ka sardaar hai aur usi ne sab se pehle mujhe kaafir kaha*".[65]

Ek (1) jagah: Mirza ne apna arbi ilhaam you'n darj kiya (urdu tarjuma bhi unhi ka hai):

وَإِذْ يَمْكُرُبِكَ الَّذِيْنَ كَفَر او قدلى يا هامان لعلى اطلع على اله موسى انى لاظنه من الكاذبين تَبَّت يَدَا أَبِىْ لَهَبٍ وَتَبَّ ماكان له ان يدخل فيها الا خائفا.

"*Aur yaad karo wo waqt jab tujh se wo shakhs makr karega jis ne takfeer ki aur tujhe kaafir thehraaya aur kaha aye haamaan mere liye aag bhadka, taake main musa ke khuda par ittela paau'n aur main usko jhoota samajhta hoo'n. Halaak ho gae dono haath abi lahab ke aur wo aap halaak ho gaya, usko nahi chaahiye tha ke is maamla mein dakhal deta, magar darte-darte*".

Ye ilhaam aur tarjuma khud mirza sahib ka hai jo usne Haqeeqat ul Waheeh baab 4: P83-84 par darj kiya hai. Uske haashiya mein khud hi likha: "*Mukaffir se muraad Maulwi Abu Saeed Muhammad Hussain Bataalwi hai, kyou'nke usne istifta likh kar Nazeer Hussain ke saamne pesh kiya aur is mulk mein takfeer ki aag bhadkaane waala Nazeer Hussain hi tha. Is jagah Abu Lahab se muraad ek (1) dehelwi maulwi hai jo faut ho chukka hai, aur ye pesh-goi 25 baras ki hai jo Baraheen e Ahmadiya mein darj hai aur ye us zamaana mein shaaya ho chuki hai jab meri nisbat takfeer ka fatwa bhi un maulwiyo'n ki taraf se nahi nikla tha. Takfeer ke fatwa ka baanai bhi wohi dehli ka maulwi tha jiska naam khuda taala ne Abu Lahab rakha aur takfeer se ek (1) muddat daraaz pehle ye kahbar dedi jo baraheen e ahmadiya mein darj hai*".[66]

Ek (1) aur jagah Mirza Basheer Ahmad, Maulana Muhammad Hussain ke mutalliq likhta hai ke: "*Sab se pehla shakhs jo kufr ka istifta lekar mulk mein idhar-udhar bhaaga aur baaz bae-at kuninde bhi mutazalzil ho gae*".[67]

Ek (1) jagah Muhammad Ghulam Ahmad likhta hai: "*Qaum ke ulama ne mere saath kya bartaao kiya? In maulwiyo'n mein se ek (1) Muhammad Hussain naami ne jo editr Ashaa-at us Sunnah aur saakin Bataala zila Gurdaspur hai, mere par ek (1) kufr ka fatwa likha aur bohot se maulwiyo'n ke us par dastakhat karaae aur mujhe kaafir aur dajjaal thehraaya. Yaha'n tak ke ye fatwa diya gaya ke ye shakhs waajib ul qatl hai… chunache ishtehaar mo-arrakha 29th Ramzan 1308 matbooa Ehberton Press, Rawalpindi ki pusht par jo Muhammad Hussain ki tehreek se likhe gae hain, ye dono fatwe maujood hain. Magar jab roab e government se un fatwo'n par amal dar-aamad na ho saka to Muhammad Hussain ne ek (1) tadbeer sochi ke is shakhs (Mirza) ko nihayat sakht gaaliyo'n aur dil-aazaar kalimaat se hamesha ranj dena chaahiye. Jaisa ke usne apne risaale ashaa-at as Sunnah matbooa 1898 CE rakhne ke liye ek chalaak shakhs ko jiska naam Muhammad Bakhsh Jaafar Zatli hai aur Lahor mein rehta hai, muqarrar kiya. Aur har ek qism ke gande ishtehaar khud likh kar uske naam se chapwaae aur dar-parda wo sab karwaai khud Muhammad Hussain ne ki. Un ishteharaat mein se jo 12 August 1898 ka ishtehaar hai, jo matba Taj ul Hind mein chapaa hai aur aisa hi ek-doosra ishtehaar jo 25 September 1898 mein matba Fakhruddin Press, Lahore mein tabaa hua aur aisa hi ek-teesra ishtehaar aur zameema… jo usi matba se tabaa hua hai. Unke mutawaatir zakhmo'n ke baad mujhe ishtehaar 21 November 1898 likhna pada, jis mein jhoote ki zillat khuda taala se talab ki hai, pas jabke ye zulm Muhammad Hussain aur uske giroh, yaane Muhammad Bakhsh Zatli waghaira ka hadd se ziyaada guzar gaya aur mujhe is hadd tak zaleel kiya gaya ke koi aisa lafz e zillat na choda jo meri nisbat istemaal na kiya aur phir mubaahela ke liye mutawaatir darkhwast bheji to bil-aakhir maine ishtehaar 21 November 1898 jaari kiya*".[68]

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[64] T: Pdf ki faarsi ibaarat mein Muhammad (محمد) ke saath alif (ا) laga hua tha, isi liye maine bhi alif (ا) lagaya hai.

[65] Roohaani Khazaaen: V11; Anjaam e Aatham: P241

[66] Roohaani Khazaaen: V22; Haqeeqat ul Wahee: P83-84

[67] Seeratul Mahdi: Hissa Awwal

[68] Roohaani Khazaaen: V14 V8 P196

Aur phir hukumat ko mutawajje karne ke liye Mirza ne likha: "*Bil-aakhir ek zaroori amr government ki tawajjo ke liye ye hai ke Muhammad Hussain ne apne risaale Ashaa-at us Sunnah: Jild 18 Number 3 P95 mein meri nisbat apne giroh ko uksaaya hai ke ye shakhs waajib ul qatl hai. Pas jab-ke ek (1) qaum ka sar-garda meri nisbat waajib ul qatl hone ka fatwa deta hai to mujhe government e aaliya ke insaaf se ummeed hai ke jo kuch aise shakhs ki nisbat qanooni sulook hona chaahiye wo bila-tawaqquf zahoor mein aawe, taake uske motaqid sawaab haasil karne ke liye iqdaam e qatl ke mansoobe na kare'n. Faqat raaqim khaaksaar Muhammad Ghulam Ahmad, Qadiyaan 27 September 1898*".[69]

Ek jagah Mirza ne likha: "*Is aajiz ki bhi maseeh ki tarha zillat ki gai hai. Koi kaafir kehta hai aur koi mulhid aur koi be-imaan naam rakhta hai, aur faqeeh, aur maulwi saleeb dene ko bhi taiyyar hain, jaisa ke Miyaa'n Abdul Haq apne ishtehaar mein likhte hain ke is shakhs ke liye musalmano ko kuch haath se bhi kaam lena chaahiye*".[70]

Syed Nazeer Hussain Mohaddis ki wafaat par Mirza ne likha: "*Tamaam maulwiyo'n ke Shaikh ul Mashaekh Maulwi Nazeer Hussain Dehelwi is dunya ko chodh gae, wohi meri nisbat sabse pehle fatwa dene waale the. Jinho'n ne mere kufr ka fatwa diya tha, aur Maulwi Muhammad Hussain Bataalwi ke ustad the, aur unho'n ne Maulwi Abu Saeed Muhammad Hussain Bataalwi ki istifta par ye kalimaat merin isbat likhe the, ke aisa shakhs zaal-muzil, aur daaera e islam se khaarij hai. Au raise logo'n ko muslamaano ki qabro'n mein dafan nahi karna chaahiye aur us maulwi ne ye fatwa dekar tamaam Punjab mein aag lagaa di thi aur log is qadar dar gae the ke shayad is qadar talluq se bhi ham kaafir ho jaae'nge*".[71]

Qaraeen! Ham ne mazkoora baala chand hawaala-jaat sirf is gharz se darj kiye hain ke aap ye maaloom ho jaae ke tehreek khatm e nabuwwat shuru karne waale kaun hain? Muhammad Ghulam Ahmad ki tasaneef ko khangaala jaae to is tarha ki beshumaar ibaraat aur bhi nikal aae'ngi, jin se ye baat roz e raushan ki tarha ayaan ho jaati hai ke Mirza ke khilaf tehreek aur uske khilaf mutaffeqa fatwa e kufr ki awwaliyat o saadat ahle hadees akabireen ko haasil hui hai. والحمد لله علٰى ذٰلك [72]

Mirza Qadiyani aur uske peirukaaro'n ke mazkoora bayanaat se waazeh ho jaata hai ke sab se pehle us par kufr ka fatwa lagaane waale AH ulama hi the.

Isi tarha Shaikh ul Islam Maulana Sanaullah Amratsari ﷺ ne Mirza Qadiyani ka awwal ta aakhir aisa taaqqub kiya, ke wo hawaas-baakhta hokar khud hi pukaar utha ke:

[69] Roohaani Khazaaen; Kashf ul Azaa: V16 P226

[70] Roohaani Khazaaen: V13; Izaala Auhaam: Hissa Awwal: P300

[71] Roohaani Khazaaen: V22; Haqeeqat ul Wahee: V9 P258

[72] Daawat e Ahle Hadees, April 2009 Rabee us Saani 1430h; Ashaa-at e Khaas: Khatm e Nabuwwat Number: P220-227

(۲۸۵)

مولوی ثناء اللہ صاحب (امرتسری) کے ساتھ آخری فیصلہ

بسم اللہ الرحمٰن الرحیم

نَحْمَدُہٗ وَنُصَلِّیْ عَلٰی رَسُوْلِہِ الْکَرِیْم

یَسْتَنْبِئُوْنَکَ اَحَقٌّ ھُوَ قُلْ اِیْ وَرَبِّیْٓ اِنَّہٗ لَحَقٌّ [1]

بخدمت مولوی ثناء اللہ صاحب السلام علیٰ من اتبع الھدیٰ۔ مدت سے آپ کے پرچہ اہلحدیث میں میری تکذیب اور تفسیق کا سلسلہ جاری ہے۔ ہمیشہ مجھے آپ اپنے اس پرچہ میں مردود کذاب دجال مفسد کے نام سے منسوب کرتے ہیں اور دُنیا میں میری نسبت شہرت دیتے ہیں کہ یہ شخص مفتری اور کذاب اور دجال ہے اور اس شخص کا دعویٰ مسیح موعود ہونے کا سراسر افترا ہے۔ مَیں نے آپ سے بہت دُکھ اُٹھایا اور صبر کرتا رہا، مگر چونکہ میں دیکھتا ہوں کہ مَیں حق کے پھیلانے کے لیے مامور ہوں اور آپ بہت سے افترا میرے پر کرکے دُنیا کو میری طرف آنے سے روکتے ہیں اور مجھے ان گالیوں اور ان تہمتوں اور ان الفاظ سے یاد کرتے ہیں۔ کہ جن سے بڑھ کر کوئی لفظ سخت نہیں ہوسکتا اگر میں ایسا ہی کذاب اور مفتری ہوں جیسا کہ اکثر اوقات آپ اپنے ہر ایک پرچہ میں مجھے یاد کرتے ہیں تو مَیں آپ کی زندگی میں ہی ہلاک ہوجاؤں گا کیونکہ مَیں جانتا ہوں کہ مفسد اور کذاب کی بہت عمر نہیں ہوتی اور آخر وہ ذلت اور حسرت کے ساتھ اپنے اشد دشمنوں کی زندگی میں ہی ناکام ہلاک ہو جاتا ہے اور اس کا ہلاک ہونا ہی بہتر ہوتا ہے تا خدا کے بندوں کو تباہ نہ کرے۔ اور اگر مَیں کذاب اور مفتری نہیں ہوں اور خدا کے مکالمہ اور مخاطبہ سے مشرف ہوں اور مسیح موعود ہوں تو مَیں خدا کے فضل سے اُمید رکھتا ہوں کہ سنت اللہ کے موافق آپ مکذبین کی سزا سے نہیں بچیں گے۔ پس اگر وہ سزا جو انسان کے ہاتھوں سے نہیں بلکہ محض خدا کے ہاتھوں سے ہے جیسے طاعون، ہیضہ وغیرہ مہلک بیماریاں آپ پر میری زندگی میں ہی وارد نہ ہوئی تو مَیں خدا تعالیٰ کی طرف سے نہیں۔ یہ کسی الہام یا وحی کی بناء پر پیشگوئی نہیں محض دُعا کے طور پر مَیں نے خدا سے فیصلہ چاہا ہے اور مَیں خدا سے دُعا کرتا ہوں کہ اے میرے مالک بصیر و قدیر جو علیم و خبیر ہے جو میرے دل کے حالات سے واقف ہے اگر یہ دعویٰ مسیح موعود ہونے کا محض میرے نفس کا افترا ہے اور مَیں تیری نظر میں مفسد اور کذاب ہوں اور دن رات افترا کرنا میرا کام ہے تو اے میرے پیارے مالک مَیں عاجزی سے تیری جناب میں دُعا کرتا ہوں کہ مولوی ثناء اللہ صاحب کی زندگی میں مجھے ہلاک کر اور میری موت

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[1] یونس: ۵۴

سے ان کو اور ان کی جماعت کو خوش کر دے آمین۔ مگر اے میرے کامل اور صادق خدا۔ اگر مولوی ثناء اللہ ان تہمتوں میں جو مجھ پر لگاتا ہے حق پر نہیں تو مَیں عاجزی سے تیری جناب میں دُعا کرتا ہوں کہ میری زندگی میں ہی ان کو نابود کر۔ مگر نہ انسانی ہاتھوں سے بلکہ طاعون وہیضہ وغیرہ امراض مہلکہ سے۔ بجز اس صورت کے کہ وہ کھلے کھلے طور پر میرے رُوبرو اور میری جماعت کے سامنے ان تمام گالیوں اور بدزبانیوں سے توبہ کرے جن کو وہ فرض منصبی سمجھ کر ہمیشہ مجھے دُکھ دیتا ہے۔ آمین یارب العالمین۔ مَیں ان کے ہاتھ سے بہت ستایا گیا اور صبر کرتا رہا۔ مگر اَب مَیں دیکھتا ہوں کہ ان کی بدزبانی حد سے گذر گئی۔ وہ مجھے اُن چوروں اور ڈاکوؤں سے بھی بدتر جانتے ہیں ہیں جن کا وجود دنیا کے لیے سخت نقصان رساں ہوتا ہے اور انہوں نے ان تہمتوں اور بدزبانیوں میں آیت لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ[1] پر بھی عمل نہیں کیا اور تمام دُنیا سے مجھے بدتر سمجھ لیا اور دُور دُور ملکوں تک میری نسبت یہ پھیلا دیا کہ یہ شخص درحقیقت مُفسد اور ٹھگ اور دوکاندار اور کذاب اور مفتری اور نہایت درجہ کا بدآدمی ہے۔ سو اگر ایسے کلمات حق کے طالبوں پر بداثر نہ ڈالتے تو مَیں ان تہمتوں پر صبر کرتا۔ مگر مَیں دیکھتا ہوں کہ مولوی ثناء اللہ انہیں تہمتوں کے ذریعہ سے میرے سلسلہ کو نابود کرنا چاہتا ہے اور اس عمارت کو منہدم کرنا چاہتا ہے جو تُو نے اے میرے آقا اور میرے بھیجنے والے اپنے ہاتھ سے بنائی ہے۔ اس لیے اب مَیں تیرے ہی تقدس اور رحمت کا دامن پکڑ کر تیری جناب میں ملتجی ہوں کہ مجھ میں اور ثناء اللہ میں سچا فیصلہ فرما اور وہ جو تیری نگاہ میں درحقیقت مفسد اور کذاب ہے اس کو صادق کی زندگی میں ہی دُنیا سے اُٹھا لے یا کسی اور نہایت سخت آفت میں جو موت کے برابر ہو مبتلاء کر۔ اے میرے پیارے مالک تو ایسا ہی کر۔ آمین ثم آمین۔ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفَاتِحِيْنَ[2]۔ امین۔

بالآخر مولوی صاحب سے التماس ہے کہ وہ میرے اس تمام مضمون کو اپنے پرچہ میں چھاپ دیں اور جو چاہیں اس کے نیچے لکھ دیں۔ اب فیصلہ خدا کے ہاتھ میں ہے۔

الراقـــم

عبداللہ الصمد میرزا غلام احمد المسیح الموعود عافاہ اللہ وایّد

مرقوم تاریخ ۱۵ اپریل ۱۹۰۷ء مطابق یکم ربیع الاوّل ۱۳۲۵ھ روز دوشنبہ

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[1] بنی اسراءیل : ۳۷ [2] الاعراف : ۹۰

Phir Allah Rabbul Izzat ne haq waazeh farma diya ke Maulana Amratsari ﷺ ki zindagi mein hi Mirza Qadiyani ki maut waaqe hui aur Shaikh ul Islam mazeed 40 saal tak zinda rahe aur 1948 ko Sargodha mein unki wafat hui. إنا لله وإنا إليه راجعون

Mazkoora sutoor mein mahez ek (1) jhalak dikhaai gai hai, warna is silsile mein khidmat e ulama e ahle hadees shumaar se baahar hain. Jis ka andaaza is baat se bhi lagaaya jaa sakta hai ke Dr. Bahauddin ﷾ ki kitaab "Tehreek Khatm e Nabuwwat" ki 40 jilde'n shaaya ho chuki hain aur mazeed bhi kaam jaari hai. والله الحمد

Aakhir mein raaqim ul huroof biraadaram Shafqat Hussain aur Maulana Muhammad Asghar *hafizahulla-huma* ka ye shukriya adaa karna zaroori samajhta hai, jin ki targheeb o tehrees par Mohaddis ul Asr Haafiz Zubair Ali Zai ﷺ ke tamaam mazameen kitaabi soorat mein yakja hokar banaam: "*Mas-ala Khatm e Nabuwwat*" ab hamaare haatho'n mein hai, jo yaqeenan awaam o khawaas ke liye mashaal e raah saabit hogi. In Sha Allah

Allah Rabbul Izzat se dua hai ke hamara ye amal, hamaare asaatezah, waaledain aur jumla muawineen ki najaat ka zariya banaade. Aameen

Abu Zafeer Muhammad Nadeem Zaheer

Markaz al-Quds, Awaan Town, Lahore

بسم الله الرحمان الرحيم

Khatm e Nabuwwat Par Chaalees (40) Dalaael

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى مُحَمَّدِ بْنِ عَبْدِ اللهِ ابْنِ عَبْدِ الْمُطَّلِبِ: رَسُوْلِ اللهِ الْأَمِيْنِ وَخَاتَمِ النَّبِيِّيْنَ أَيْ آخِرِ النَّبِيِّيْنَ وَرَضِيَ اللهُ عَنْ آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ أَجْمَعِيْنَ وَرَحْمَةُ اللهِ عَلَى التَّبِعِيْنَ وَأَتْبَاعِ التَّبِعِيْنَ وَأَتْبَاعِ أَتْبَاعِ التَّبِعِيْنَ وَهُمُ السَّلَفُ الصَّالِحِيْنَ مِنْ خَيْرِ الْقُرُوْنِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلٰى يَوْمِ الدِّيْنِ، أَمَّا بَعْدُ:

Quran e Majeed, Ahadees e saheeha aur ijmaa e ummat se saabit hai ke Syedna Muhammad bin Abdullah bin Abdul Muttalib: Ra aakhir nabi aur aakhri rasool hain. Aap ke baad qiyaamat tak na koi rasool paida hoga aur na koi nabi paida hoga.

Is muttafiqa aur zarooriyaat e deen mein se ahem-tareen aqeede par be-shumaar dalaael mein se chaalees (40) dalaael darj e zail hain:

[1] Allah Ta'ala ne farmaya:

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ.

Muhammad ﷺ Tumhare Mardo'n Mein Se Kisi Ke Baap Nahi, Lekin Aap Rasool Allah aur Khaatim un Nabiyyeen Hain.[73]

Is aayat e kareema ki tashreeh mein mashoor mufassir e quran Imam Abu Jaafar Muhammad bin Jarir bin Yazeed at Tabari ؒ (d 310h) ne likha hai:

بمعنى أنه آخر النبيين.

Iska maane ye hai ke aap aakhri nabi hain.[74]

Is aayat ki ye tashreeh o tafseer darj e zail aimma e islaam se bhi saabit hai:

1: Al Imam as Siqa o Ameer ul Momineen Fin Nahoo Abu Zakariyya Yahya bin Ziyaad bin Abdullah bin Manzoor ad Delmi al Asadi al Kufi an Nahoowi al Faraa Saaheb al Kisaai (d 207h)

❁ Maane ul Quran lil Faraa: V2 P344 Maktaba Shaamela.

2: Imam o Nahwi e Zamaana Abu Ishaq Ibrahim bin Muhammad bin As Sari bin Sahal az Zujaaj al Baghdadi (d 311h)

❁ Maane ul Quran o Eraaba liz Zujaaj: V4 P230 Maktaba Shaamela.

3: Al Imam al Mufassir Abu Bakar Muhammad bin Uzair (au Azeez) As Sajistaani al Uzairi (d 330h)

Ghareeb ul Quran lis Sajistaani: V1 P211 Maktaba Shamela

4: Al Allaama o Imam ul Arabiyya Abu Jaafar Ahmad bin Muhammad bin Ismail bin Yunus al Muraadi al Nahwi al Masri (d 338h)

Eraab ul Quran lin Nahaas: V3 P217 Maktaba Shamela, Nuskha matbooa Darul Maarefah Lebanon P774)

5: Abul Laith Nasar bin Muhammad bin Ahmad bin Ibrahim as Samarqandi (d 385h)

Tafseer As Samarqandi al musamma Bahrul Uloom: V3 P53-54

6: Al Allaama al Mufasir Abu Mansoor Muhammad bin Ahmad bin al Azhar bin Talha al Azhari al Lughwi (d 370h)

[73] Surah Al-Ahzaab: 40

[74] Tafseer e Tabari: V9 P244 (Matbooa Darul Hadees, Al Qahira, Misr)

Maani ul Qiraa-at liz Zohri: V2 P284 Maktaba Shamela; Tehzeeb ul Lughat liz Zohri: V7 P138 Maktaba Shamela

7: Al Mufassir o Imam An Nahoo Abu Hasan Ali bin Fuzaal bin Ali bin Ghaalib al Majashai (مجاشعی) al Qeerwaani at Tameemi al Farzdaqi (d 479h)

An Nukat Fil Quran ul Kareem lil Majashai al Qeerwaani: V1 P394 Maktaba Shamela

8: Al Imam al Mufassir Abul Hasan Ali bin Ahmad al Waahidi an Nisapuri (d 468h)

Al Waseet Fee Tafseer al Quran ul Majeed: V3 P474

9: Abu Nasar Ismail bin Hammad al Jauhari al Faaraabi (d 394h)

Taaj ul Lugha wa Sihaah al Arabiyya al Musamma as Sihaah lil Jauhari: V4 P1550 (قَالَ: وَخَاتِمَةُ الشَّيْءِ آخِرُهُ)

10: Abu Abdur Rahman Khaleel bin Ahmad al Farahidi (d 175h)

Kitab ul Aen: P231 (قَالَ: وَخَاتِمَةُ السُّوْرَةِ: آخِرُهَا. وَخَاتِمُ الْعَمَلِ وَكُلِّ شَيْءٍ: آخِرُهُ)

11: Abul Hussain Ahmad bin Faaris bin Zakariyya (d 395h)

Mojam Maqayyis al Lugha (معجم مقاييس اللعة): V2 P245 (قَالَ: وَالنَّبِيُّ صَلَّىْ اللهُ عَلَيْهِ وَسَلَّمْ خَاتَمُ الْأَنْبِيَاءِ لِأَنَّهُ آخِرُهُمْ)

12: Abu Abdullah al Hussain bin Muhammad ad Daamghaani (d 478h)

Al Wujooh wan Nazaaer li Alfaaz Kitabullah al Azeez: P206

13: Abul Muzaffar Mansoor bin Muhammad bin Abdul Jabbar bin Ahmad al Maroozi as Sam-aani at Tameemi (d 489h)

Tafseer as Sam-aani: V4 P290 Maktaba Shamela

14: Abu Farj Abdur Rahman bin Ali bin Muhammad al Baghdadi urf Ibnul Jauzi (d 597h)

Zaad ul Maseer Fee Ilm ut Tafseer: V6 P393

15: Mohi us Sunnah Abu Muhammad al Hussain bin Masood al Faraa al Baghwi (d 516h)

Ma-aalim ut Tanzeel yaane Tafseer ul Baghwi: V3 P533

16: Qaazi Abu Bakar Muhammad bin Abdullah yaane Ibnul Arabi al Maaliki (d 543h)

Ahkaam ul Quran: V3 P1549

17: Al Imam al Allaama al Haafiz Shaikh ut Tafseer Abu Ishaq Ahmad bin Muhammad bin Ibrahim an Nisapuri (d 424h)

Al Kashf wal Bayaan yaane Tafseer as Saa-labi: V8 P50

18: Al Allaama al Maahir wal Mohaqqiq al Baahir Abul Qaasim al Hussain bin Muhammad bin al Fadhal yaane Ar Raaghib al Asbahaani (d 502h taqreeban)

Mufarradaat Alfaaz al Quran Fee Ghareeb ul Quran: P143 (قَالَ: لِأَنَّهُ خَتَمَ النُّبُوَّةَ أَيْ تَمَّمَهَا بِمَجِيْئِهِ)

19: Abu Abdullah Muhammmad bin Ahmad al Ansaari al Qurtubi al Mufassir (d 671)

Al Jaame la Ahkaam ul Quran: V14 P196

20: Abul Qaasim Shihabuddin Abdur Rahman bin Ismail bin Ibrahim bin Usman al Maqdisi ad Damishqi Abu Shaama (d 665h)

Ibraaz ul Maani Min Hirz ul Maani: V1 P250 Maktaba Shamela

Nez dekhiye Hujjatul Qiraa-at li Abdur Rahman bin Muhammad Abi Zar-ah bin Zanjla: V1 P578 Maktaba Shamela) Tafseer Ibne Kaseer[75] Doosra Nuskha:[76]. Al Qaamoos al Muheet lil Ferozabadi[77], Taaj ul Uroos Maa Jawaahir ul Qaamoos li Muhammad Murtaza az Zubaidi[78], aur Lisaan ul Arab la Ibne Manzoor[79] waghaira.

Is aayat e kareema ki muttafiqa tafseer se saabit hua ke khaatim un nabiyyeen ka matlab aakhir un nabiyyeen hai, aur isi par ahle islaam ka ijmaa hai.

Tambeeh: Madina Munawwara waale quran e majeed mein khaatim unnabiyyeen (خاتِم النبيين) *ta* zer (تاء) ki zer ke saath hai aur ye qiraa-at bhi isi ki daleel hai ke isse muraad khaatim un nabiyyeen hain. ﷺ.

1: Qiraa-at e Qaaloon[80]

2: Qiraat e Warsh[81]

Surah Ahzaab ki aayat 40 ke mafhoom par bees (20) se ziyaada hawaalo'n ke baad arz hai ke is aayat ke alaawa bohot si doosri aayaat bhi hain, jin se ahle islaam par khatm e nabuwwat par istedlaal[82] karte hain, jin ki tafseel mutawwal[83] kitaabo'n mein hai, aur ab ahadees e saheeha mutawaatirah pesh e khidmat hain:

[1/2] Syedna Saad bin Abi Waqqas ؓ se (ba-sanad e Aamir bin Saad bin Abi Waqqas) riwayat hai ke Rasool Allah ﷺ ne (Syedna) Ali bin Taalib ؓ se farmaya:

أَمَا تَرْضَى أَنْ تَكُوْنَ مِنِّيْ بِمَنْزِلَةِ هَرُوْنَ مِنْ مُوْسٰى، إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِيْ.

Kya tum is par raazi nahi ke tumhara mere saath wo muqaam ho jo Haroon ka Musa ؑ ke saath hua, siwaae iske, ke mere baad koi nabuwwat nahi hai.[84]

Saheeh Muslim ke alaawa ye hadees darj e zail kitaabo'n mein bhi maujood hai: Musnad Ahmad[85], Sunan Tirmizi[86], Khasaaes e Aala lin Nisaai[87], Musnad Saad bin Abi Waqqas ؓ (Riwaaya Ad Darooqi)[88] waghaira.

Iske raawi Abu Muhammad Bakeer bin Masmaar al Qurashi az Zohri al Madani ؒ jamhoor ke nazdeek muassiq[89] hone ki wajah se siqa o sadooq hain, aur un par Imam Bukhari ki jirah saabit nahi. Balke wo doosre raawi Bakeer bin Masmaar par hai, aur agar yehi raawi muraad ho'n to ye halki si jirah (فيه بعض النظر) jahmoor ke muqaable mein hone ki wajah se mardood hai. Nez Bakeer is riwayat mein munfarid nahi, balke Saeed bin al Musaiyyib ne unki mataaba-at kar rakhi hai. Dekhiye faqra [2/3]

Aur ek riwayat mein hai ke Rasool Allah ﷺ ne Syedna Ali ؓ se farmaya:

... إِلَّا أَنَّهُ لَيْسَ بَعْدِيْ نَبِيٌّ.

Siwaae iske, ke mere baad koi nabi nahi.[90]

[2/3] Saeed bin al Musaiyyib ؒ ne Syedna Saad bin Abi Waqqas ؓ se suna ke Rasool Allah ﷺ ne (Syedna) Ali ؓ se farmaya:

أَنْتَ مِنِّيْ بِمَنْزِلَةِ هَرُوْنَ مِنْ مُوْسٰى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِيْ.

Tum mere liye aise ho, jaise Musa ke liye Haroon ؑ the. Illa ye ke mere baad koi nabi nahi.[91]

[3/4] Mus-ab bin Saad bin Abi Waqqas an (عن) Abeehe ki sanad se riwayat hai ke Rasool Allah ﷺ ne (Syedna) Ali ؓ se farmaya:

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[75] V5 P185
[76] V11 P174-175
[77] P1420
[78] V16 P190
[79] V12 P164
[80] P371 (Matbooa Libya)
[81] P346 (Matbooa Misr); Doosra nuskha: P490 (Matbooa Al Jazaaer)
[82] T: Daleel, suboot [FL]
[83] T: Taweel, lambi [FL]
[84] Saheem Muslim: 33/2404; Raqam al Musalsil: 6220
[85] V1 P15 H1608
[86] H2999, H3724 (وقال: حسن غريب صحيح)
[87] P11
[88] P19
[89] Pakka, mazboot [FL]
[90] Musnad Abi Yaala Al Mausli: V2 P99 H755 (sanad saheeh)
[91] Saheem Muslim: 30/2406; Darussalam: 6217

أَلَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ، مِنْ مُوسَىٰ إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي.[92]

[4/5] Ibrahim bin Saad bin Abi Waqqas an (عن) Abeehe ki sanad se riwayat hai ke Rasool Allah ﷺ ne (Syedna) Ali ؓ se farmaya:

أَلَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ، مِنْ مُوسَىٰ إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي.[93]

Is hadees ke raawi Imam Muhammad bin Ishaq bin Yasaar al Madani ؒ jamhoor ke nazdeek muassiq hone ki wajah se sadooq hasan ul hadees hain aur unho'n ne simaa ki tasreeh kardi hai.

Imam Abu Naeem al Ashabani ne is hadees ko ek-aur saheeh sanad se riwayat karke farmaya:

صحيح مشهور من حديث شعبة.[94]

[5/6] Ayesha bint Saad bin Abi Waqqas an (عن) Abeeha ki sanad se riwayat hai ke Rasool Allah ﷺ ne Ali bin Abi Taalib ؓ se farmaya:

أَوْ مَا تَرْضَىٰ أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلَّا النُّبُوَّةَ.[95]

Is tafseel se maaloom hua ke Syedna Saad bin Abi Waqqas ؓ se is hadees ko paanch (5) taabaeen ne riwayat kiya hai: Aamir bin Saad bin Abi Waqqas, Saeed bin al Musaiyyib, Mus-ab bin Saad bin Abi Waqqas, Ibrahim bin Saad bin Abi Waqqas, aur Ayesha bint Saad bin Abi Waqqas ؒ.

[7] Syedna Jubair bin Mut-im ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

وَ أَنَّ الْعَاقِبُ.

Aur main aaqib (aakhri nabi) hoo'n.[96]

Is hadees ke raawi Imam Ibne Shihab az Zohri ؒ (siqa bil-ijmaa aur jaleel ul qadar taabai) ne Al Aaqib ki tashreeh mein farmaya:

الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

Wo jiske baad koi nabi (paida) na ho.[97]

Is hadees ki tashreeh mein Imam Sufyan bin Hussain bin Hasan al Waasti ؒ ne farmaya:

آخِرُ الْأَنْبِيَاءِ.[98]

Ye hadees bohot si kitaabo'n mein maujood hai. Masalan dekhiye: Musnad al Humaidi[99], Sunan Tirmizi[100], Musnad Ahmad[101], aur Sunan Kubra lin Nisai[102] waghaira

Syedna Jubair bin Mut-im ؓ se is hadees ko unke dono beto'n Muhammad bin Jubair bin Mut-im aur Naafe bin Jubair bin Mut-im ne bayan kiya hai. (Naafe bin Jubair ki riwayat ke liye dekhiye Musnad Ahmad[103].

[8] Syedna Huzaifa bin Yamaan ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

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[92] Saheeh Bukhari: H4414; Saheem Muslim: H2404; Musnad Saad bin Abi Waqqas (Riwaayah ad Darooqi: H49) aur Hakam bin Utaiba ne simaa ki saraahat kardi hai.

[93] Khasaaes e Aala lin Nisaai: 53 (Sanad Hasan); As Seerah an Nabawiya la Ibne Hisham: V4 P163; Bi-tehqeeq Makhtoot Miswar: P205 H207

[94] Heelatul Auliya: V7 P194

[95] Musnad Ahmad: V1 P170 H1463 (Sanad saheeh)

[96] Saheeh Bukhari: H3532, 4896 (Zohri ne simaa ki tasreeh kardi); Saheem Muslim: H2354, Raqm al Musalsil: H6105 6107

[97] Saheem Muslim: H6107

[98] Tareekh ul Madina li Umar bin Shuba (ابن شبة): V2 P631 (Sanad saheeh); Al Mojam ul Kabeer lit Tabarani: V2 P122 H1526

[99] Tehqeeqi: 555

[100] H2840 (وقال: هذا حديث حسن صحيح)

[101] V4 P81-83

[102] 11590

[103] V4 P83-87; Al Bahr uz Zakhaar: V8 P340 H3413 (Bazzaar ne kaha iski sanade'n saheeh hain)

Aur main muqaffa (Aakhri nabi) hoo'n.[104] وَأَنَا الْمُقَفِّيُ.

Ye riwayat Abu Bakar bin Ayaash an (عن) Aasim bin Abi An Nujood an (عن) Abi Waael Shaqeeq bin Salma an (عن) Huzaifa ki sanad se hai, Aur Hammad bin Salma ki sanad se an (عن) Aasim bin Abi an Nujood an (عن) Zarban (زربن) bin Habeesh an (عن) Huzaifa ﷺ marwi hai.[105]

Ye hadees dono sanado'n se hasan lizaatehi hai. Qaari Abu Bakar bin Ayaash aur Qaari Aasim bin abi an Nujood dono jamhoor ke nazdeek muassiq hone ki wajah se sadooq hasan ul hadees raawi hain. Muqafa[106] ki tashreeh mein Haafiz Ibne Abdul Bar ﷺ (d 463h) ne likha:

Kyou'nke aap aakhri nabi hain.[107] لِأَنَّهُ آخِرُ الْأَنْبِيَاءِ.

[9] Syedna Abu Musa Abdullah bin Qais al Ash-ari ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Main Muhammad hoo'n, main Ahmad hoo'n, aur Al Muqaffa hoo'n.[108] أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ وَالْمُقَفَّى...

Nez dekhiye, hadees e saabiq [8].

Tambeeh: Imam Wakee aur Abu Naeem al Fadhal bin Dakeen ka Imam Abdur Rahman bin Abdullah bin Utba bin Abdullah bin Masood al Masoodi al Hazli ﷺ se simaa unke ikhtelaat se pehle ka hai.[109]

[1/10] Umro bin Abdullah al Hadhrami ﷺ se riwayat hai ke (Syedna) Abu Umama al Baahili (Sadee bin Ijlaan) ﷺ ka bayan hai, Rasool Allah ﷺ ne farmaya:

Aur main aakhri nabi hoo'n, aur tum aakhri ummat ho.[110] وَ أَنَ آخِرُ الْأَنْبِيَاءِ ، وَأَنْتُمْ آخِرُ الْأُمَمِ.

Umro bin Abdullah al Hadhrami ko Imam Motadil Ajli, nez Ibne Hibban, Haakim aur Zahabi ne siqa qarar diya hai, lehaza wo siqa saheeh ul hadees raawi hain aur baaqi sanad saheeh hai.

[2/11] Sharjeel bin Muslim aur Muhammad bin Ziyaad ki sanad se riwayat hai ke Syedna Abu Umama al Baahili ﷺ ka bayan hai, Rasool Allah ﷺ ne farmaya:

Aye logo! Be-shak mere baad koi nabi nahi aur tumhare baad koi ummat nahi.[111] أَيُّهَا النَّسُ إِنَّهُ لَا نَبِيَّ بَعْدِيْ، وَلَا أُمَّةَ بَعْدَكُمْ.

Ismail bin Ayaash ki ye riwayat shaamiyo'n se hai aur unho'n ne simaa ki tasreeh kardi hai, lehaza ye sanad hasan lizaatehi aur saheeh li-ghairihi hai.

Hadees number 10, aur 11 se saabit hua ke Syedna Abu Umama al Baahili ﷺ se khatm e nabuwwat waali hadees teen (3) raawiyo'n ne bayan ki hai: Umro bin Abdullah al Hadhrami, Sharjeel bin Muslim, aur Muhammad bin Ziyaad, lehaza unse ye hadees saheeh mashoor hai.

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[104] Shamaael Tirmizi (tehqeeqi): 366-367 (sanad Hasan); Kashf ul Astaar lil Bazzaar: V3 P120 H2378

[105] Dekhiye Musnad Ahmad: V5 P455; Saheeh Ibne Hibban: 2095; Musannaf Ibne Abi Shaiba: V1 P457 H31683

[106] الْمُقَفِّيْ , (بتشديد الفاء المكسورة) bhi durust hai aur ba-maane khaatim un nabiyyeen (خاتم النَّبِيِّيْن) hai. (Nadeem Zaheer)

[107] At Tamheed limaa fil Muwatta Minal Ma-aani wal Asaneed: V19 P45; Hadees Taase wa Arbaoon la Abi Zanaada, Al Istizkaar: V2 P375 Faqrah: 396

[108] Musannaf Ibne Abi Shaiba: V11 P457 H31684 (sanad saheeh); Musnad Ahmad: V4 P395, Saheem Muslim: H2355, Darussalam: H6108

[109] Dekhiye: Al Kawaakib un Niraat: P293

[110] Kitab ul Ahaad wa Masaani la Ibne Abi Aasim: V2 P447 H1249 (Sanad Saheeh); As Sunnah la Ibne Abi Aasim: P171 H391, doosra nuskha: V1 P279 H400; Al Mojam ul Kabeer lit Tabarani: V8 P172-173 H7645 (mukhtasiran); Musnad Ar Rooyaani: V2 P295 H1239; Ash Sareea lil Aajiri: V3 P1312 H882; Al Mustadrak lil Haakim: V4 P536 H8620 (Muslim ki shart par saheeh hai (وافقه الذهبى); Kitab ul Fitan lil Imam Naeem bin Hammad as Sadooq ﷺ: V2 P517 H1446, doosra nuskha: 1313; Al Fitan lil Imam Hambal bin Ishaq: [ba-hawaala Maktaba Shamela]: 37

[111] Al Mojam ul Kabeer lit Tabarani: V8 P136 H7535 (Sanad Hasan); As Sunnah la Ibne Abi Aasim: V2 P715-716 H1095, doosra nuskha: 1061

Syedna Abu Umama ﷺ se ye hadees Asad bin Wuaa-ah (وواعه) (Sadooq) raawi ne bhi bayan ki hai.[112]

[12] Syedna Saubaan (maula Rasool Allah ﷺ) se riwayat hai ke Rasool Allah ﷺ ne farmaya:

وَ إِنَّهُ سَيَكُوْنُ فِيْ أُمَّتِيْ كَذَّابُوْنَ ثَلَاثُوْنَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّيْنَ لَا نَبِيَّ بَعْدِيْ.

Aur be-shak meri ummat mein tees (30) kazzaab ho'nge, un mein se har-ek ye daawa karega ke wo nabi hai, aur main khaatim un nabiyyeen hoo'n. Mere baad koi nabi nahi.[113]

Ye hadees darj e zail kitaabo'n mein bhi maujood hai: Musnad Ahmad[114], Sunan Tirmizi[115], aur Saheeh Ibne Hibban[116] waghaira.

Is hadees ke raawi Imam Abu Qilaaba Abdullah bin Zaid al Jarmi ﷺ jamhoor ke nazdeek siqa hain aur unka mudallis hona saabit nahi, lehaza ye sanad bilkul saheeh hai.

Is hadees par Abdur Rahman Khaadim Qadiyani ne do (2) ajeeb eteraaz kiye hain:

1) Saubaan na-qaabil e etebaar hain.
2) Abu Qilaaba na-qaabil e etebaar hain.[117]

Is qadiyani jirah ka jawaab ye hai ke Haafiz Zahabi ki kitab Mizaan ul Etedaal[118] mein jis Saubaan bin Saeed Paazdi (zaeef o majrooh) ki jirah "يَتَكَلَّمُوْنَ فِيْهِ" hai, wo doosre aadmi the. Aur unke baare mein Imam Abu Zar-ah ar Raazi ne farmaya: "لَا بَأْسَ بِهِ".[119]

Jabke hamaari zikr karda hadees mein Syedna Saubaan al Haashmi ash Shaami ﷺ mashoor sahabi hain. Aap Rasool Allah ﷺ ke azaad karda Ghulam, yaane maula the.[120]

Nez dekhiye meri kitab Tehqeeqi Islaahi aur Ilmi Maqalaat.[121]

Abu Qilaaba par qadiyani jirah ke jawaab ke liye dekhiye Tehqeeqi Maqalaat.[122]

[13] Syedna Uqba bin Aamir ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

لَوْ كَانَ نَبِيٌّ بَعْدِيْ لَكَانَ عُمَرَ بْنَ الخَطَّابِ.

Agar nere baad koi nabi hote to wo Umar bin Khattab hote.[123]

Is hadees ki sanad hasan lizaatehi hai aur isey darj e zail ulama ne hasan ya saheeh qarar diya hai:

1. Tirmizi (Hasan)
2. Haakim (Saheeh)
3. Zahabi (Saheeh)

Is hadees ke raawi Mushrigh bin Ha-aan (مشرح بن هاعان) jamhoor ke nazdeek muassiq hone ki wajah se sadooq hasan ul hadees hain.[124]

[1/14] Abu Saaleh as Samaan Zakwaan az Zayaat ﷺ ki sanad se Syedna Abu Huraira ﷺ se riwayat hai, ke Rasool Allah ﷺ ne farmaya:

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[112] Dekhiye Al Mojam ul Kabeer lit Tabarani: V8 P162-163 H7622
[113] Sunan Abu Dawood: 4252 (Sanad Saheeh)
[114] V5 P278 H22395
[115] H2219 (وقال: هذا حديث صحيح)
[116] Al Ehsaan: H7194, doosra nuskha: H7238
[117] Pocket Book: P312
[118] V1 P173, doosra nuskha: V1 P373 ت1403
[119] Dekhiye: Kitab al Jirah wa Ta'adeel: V1 P470; Lisaan ul Mizaan: V2 P85, doosra nuskha: V2 P150
[120] Al Isaabah la Ibne Hajar: V1 P204 H967; Taqreeb ut Tehzeeb: 858
[121] V3 P497-498
[122] V3 P496-497
[123] Sunan Tirmizi: H3686 (وقال: هذا حديث حسن غريب لا نعرفه إلا من حديث حديث مشرح بن هاعان); Musnad Ahmad: V4 P154; Mustadrak Al Haakim: V3 P85 H4495 (هذا الحديث صحيح الإسناد ولم يخرجاه، وقال الذهبي: صحيح)
[124] Dekhiye meri kitaab Noor ul A'ainain: P182-184

إِنَّ مَثَلِيْ وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِيْ، كَمَثَلِ رَجُلٍ بَنَىٰ بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوْفُوْنَ بِهِ، وَيَعْجَبُوْنَ لَهُ، وَيَقُوْلُوْنَ هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ وَأَنَا خَاتِمُ النَّبِيِّيْنَ.

Be-shak meri misaal aur mujh se pehle ambiya ki misaal us aadmi ki tarha hai, jis ne bohot acche tareeqe se ek (1) ghar banaaya aur usey har tarha se muzaiyyan kiya, siwaae iske, ke uske ek (1) kone mein ek (1) e'nth ki jagah (chod di) phir log uske chaaro'n taraf ghoomte hain aur (khushi ke saath) tajjub karte hain aur kehte hain: Ye e'nth yaha'n kyou'n nahi rakhi gai? Aap ﷺ ne farmaya: Pas main wo (nabiyyo'n ke silsile ki) aakhri e'nt hoo'n aur main khaatim un nabiyyeen hoo'n.[125]

Ye hadees doosri bohot si kitaabo'n mein bhi hai. Masaln dekhiye: Musnad Ahmad[126], Sunan Kubra lin Nisai[127], Saheeh Ibne Hibban[128], Aur Sharha as Sunnah lil Baghwi[129] waghaira.

[2/15] Mashoor siqa taabai Imam Hammam bin Munabbah bin Kaamil as San-aani al Yemeni رحمہ اللہ (d 132h) ki sanad se Syedna Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Meri aur doosre ambiya ki misaal aise hai, jaise kisi shakhs ne ghar (ke kamre) banaae aur unhe'n khoob aaraasta-paeraasta karke mukammal kar diya. Lekin gharo'n (yaane kamro'n) ke kinaro'n mein se ek kinaare par ek (1) e'nth ki jagah chod di. Ab tamaam log aate hain aur (imaarat ko) chaaro'n taraf se ghoom kar dekhte hain, aur wo imaarat unhe'n tajjub mein daalti hai, lekin ye bhi kehte hain ke yaha'n par ek (1) e'nth kyou'n na rakhi gai? Jisse is (imaarat) ki taameer mukammal ho jaati*". Phir Rasool Allah ﷺ ne farmaya: "*Main hi wo e'nt hoo'n*".[130]

[3/16] Imam Abdur Rahman bin Hurmuz al Arj رحمہ اللہ ki sanad se Syedna Abu Huraira رضی اللہ عنہ se khoobsoorat imaarat taameer karne ki marfoo hadees mazkoor hai, aur us mein ye bhi hai ke Nabi ﷺ ne farmaya:

فَكُنْتُ أَنَا تِلْكَ اللَّبِنَةَ.

Pas main wo aakhri e'nth hoo'n.[131]

[4/17] Abdur Rahman bin Yaqoob رحمہ اللہ ki sanad se Syedna Abu Huraira رضی اللہ عنہ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتٍّ: أُعْطِيْتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُوْرًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّوْنَ.

Mujhe Ambiya ki che (6) fazeelate'n ataa ki gai hain: 1. Mujhe jawaami ul Kalim (Jaame Kalaam) ataa kiya gaya. 2. Ro-ab ke saath meri madad ki gai. 3. Mere liye maal e ghanimat halaal kiya gaya. 4. Mere liye zameen ko paak karne waali aur masjid banaya gaya. 5. Mujhe saari makhlooq (tamaam insaano'n aur jinno'n) ke liye Rasool banaa kar bheja gaya. 6. Aur mere saath nabiyyo'n ka silsila khatam kar diya gaya.[132]

[5/18] Abu Haazim Salman al Ash-jaee al Kufi رحمہ اللہ ki sanad se Syedna Abu Huraira رضی اللہ عنہ se riwayat hai ke Nabi ﷺ ne farmaya:

وَإِنَّهُ لَا نَبِيَّ بَعْدِيْ.

Aur be-shak mere baad koi nabi nahi.[133]

Aur ek (1) riwayat mein hai ke Aap ﷺ ne farmaya:

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[125] Saheeh Bukhari: H3535; Saheem Muslim: 22/2286; Darussalam: H5961

[126] V2 P398 H9167

[127] H11422

[128] Al Ehsaan: 6405

[129] V13: P201-202 H3621 (وقال: هذا حديث متفق على صحته)

[130] As Saheehfa as Saheeha Saheefa Hammam bin Munabbah (mutarjim): P73 H2, doosra nuskha: P66-68, teesra nuskha: P28, Chautha nuskha: P7; Saheem Muslim: 21/2286, Darussalam: H5960; Musnad Ahmad: V2 P312 H2/8101; Sharha as Sunnah lil Baghwi: V13 P199 H3619 (وقال: هذا حديث متفق علٰى صحته)

[131] Saheem Muslim: 20/2286, Darussalam: H5959; Musnad Ahmad: V2 P244; Musnad Humaidi (tehqeeqi): 1043, doosra nuskha: 1037

[132] Saheem Muslim: H523, Darussalam: H1167; Musnad Ahmad: V2 P411, Sunan Tirmizi: H1553 (وقال: هذا حديث حسن صحيح)

[133] Saheeh Bukhari: H3455; Saheem Muslim: H1842, Darussalam: H4773

كُلَّمَا ذَهَبَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَيْسَ كَائِنًا فِيكُمْ نَبِيٌّ بَعْدِي.

Jab bhi ek (1) nabi jaata, to uske baad doosra nabi aata tha, aur mere baad tum mein koi nabi (paida) nahi hoga.[134]

[6/19] Abdullah bin Ibrahim bin Qaariz ﷺ ki sanad se Syedna Abu Huraira ﷺ se riwayat hai, ke Rasool Allah ﷺ ne farmaya:

فَإِنِّي آخِرُ الْأَنْبِيَاءِ، وَإِنَّ مَسْجِدِي آخِرُ الْمَسَاجِدِ.

Pas, be-shak main aakhri nabi hoo'n aur be-shak meri masjid (jisey kisi Nabi ne khud taameer kiya) aakhri masjid hai.[135]

Aakhir ul Masaajid (آخِرُ الْمَسَاجِدِ) ki tashreeh mein Haafiz Abul Abbas Ahmad bin Umar bin Ibrahim al Qurtubi ﷺ (d 656h) ne likha hai:

فَرَبْطُ الْكَلَامِ بِفَاءِ التَّعْلِيلِ مَشْعَرًا بِأَنَّ مَسْجِدَهُ إِنَّمَا فُضِّلَ عَلَى الْمَسَاجِدِ كُلِّهَا لِأَنَّهُ مُتَأَخِّرٌ عَنْهَا وَمَنْسُوبٌ إِلَى نَبِيٍّ مُتَأَخِّرٍ عَنِ الْأَنْبِيَاءِ كُلِّهِمْ فِي الزَّمَانِ.

Aap ne fa (فاء) taaleel[136] *ke saath ye bataane ke liye kalaam e marboot kiya, ke aap ki masjid is wajah se tamaam masaajid par fazeelat rakhti hai, kyou'nke ye unke baad hai aur tamaam ambiya ke baad aane waale nabi e aakhir uz zamaan ki taraf nisbat rakhti hai.*[137]

Qaazi Ayaaz al Maaliki aur Muhammad bin Khalifa al Washtaani al Abi, dono ne is hadees se ye muraad li, ke Aap ﷺ ki masjid doosri masjido'n se Afzal hai.[138]

Aakhir ul Ambiya ki nisbat se aakhir ul masaajid ka sirf yehi matlab hai ke aakhir masaajid ul ambiya, uske alaawa doosra koi matlab ho hi nahi sakta aur na aisa maane salaf o saleheen ke kisi mustanad aalim se saabit hai.

[8_7/20] Abu Salma bin Abdur Rahman bin Auf aur Abu Abdullah al Aghar (do (2) taabaeen) ki sanad se Syedna Abu Huraira ﷺ se riwayat hai ke:

فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آخِرُ الْأَنْبِيَاءِ وَ إِنَّ مَسْجِدَهُ آخِرُ الْمَسَاجِدِ.

Yaqeenan Rasool Allah ﷺ aakhri nabi hain aur aap ki masjid (masaajid e ambiya mein se) aakhri masjid hai.[139]

Nez, dekhiye hadees e saabiq: [19].

[9/21] Imam Saeed bin al Musaiyyib ki sanad se Syedna Abu Huraira ﷺ se riwayat hai, ke Rasool Allah ﷺ ne farmaya:

لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا الْمُبَشِّرَاتُ. الرُّؤْيَا الصَّالِحَةُ.

Nabuwwat mein se siwaae mubasshiraat ke kuch baaqi nahi raha. Logo'n ne kaha: Mubasshiraat kya hain? Aap ne farmaya: *Nek khwab.*[140]

[10/22] Sa'a-sa'a (صعصعه) bin Maalik ﷺ ki sanad se Syedna Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

إِنَّهُ لَيْسَ يَبْقَى بَعْدِي مِنَ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ.

Be-shak mere baad nabuwwat mein se acche khwab ke alaawa kuch bhi baaqi nahi raha.[141]

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[134] Musannaf Ibne Abi Shaiba: V15 P58 H37249 (Sanad Saheeh)

[135] Saheem Muslim: 507/1394, Darussalam: H3376

[136] T: Illat zaael karna (grammer) [Urduinc]

[137] Al Mufhim Limaa Ashkal Min Talkhees Kitab Muslim: V3 P506 H1246

[138] Ikmaal al Moallim Bi Fawaaed Muslim: V4 P512; Ikmaal ul Akmaal al Moallim: V4 P509

[139] Saheem Muslim: 507/1394, Darussalam: H3376; Sunan Nisai: H695; Sunan al Kubra lin Nisai: H684

[140] Saheeh Bukhari: H6990

[141] Muwatta Imam Maalik (riwaaya Yahya): V2 P956-957 H1847 (Sanad Saheeh); Riwaaya Ibnul Qaasim (tehqeeqi): P215 H127; Sunan Abu Dawood: H5017; Sehhaha (صححه) Al Haakim: V4 P390-391 H8176 (و وافقه الذهبى)

Syedna Abu Huraira ﷺ se khatm e nabuwwat waali hadees ko das (10) taabaeen ne riwaayat kiya hai:

1. Abu Saaleh as Sa-maan	2. Hammaam bin Munabbah
3. Abdur Rahman bin Hurmuz al Arj	4. Abdur Rahman bin Yaqoob
5. Abu Haazim al Ash-jaee	6. Abdullah bin Ibrahim bin Qaariz
7. Abu Salma bin Abdur Rahman bin Auf	8. Abu Abdullah al Aghar
9. Saeed bin al Musaiyyib	10. Sa'a-sa'a bin Maalik (صعصه بن مالك)

Saabit hua ke ye hadees Syedna Abu Huraira ﷺ se mutawaatir hai.

[23] Syedna Jaabir bin Abdullah al Ansaari ﷺ se ek (1) riwaayat hai, jis ka khulaasa ye hai ke Nabi e Kareem ﷺ ne ek (1) behtareen aur mukammal ghar (mahel) ki misaal ko nabiyyo'n ki misaal qarar diya. Jis ki ek (1) e'nth ki jagah khaali thi. Rasool Allah ﷺ ne farmaya:

Pas main us e'nt ki jagah hoo'n, main aaya to Ambiya ﷺ ka silsila khatam kar diya.[142]

فَأَنَا مَوْضِعُ اللَّبِنَةِ، جِئْتُ فَخَتَمْتُ الْأَنْبِيَاءَ عليهم السلام.

Ye hadees mukhtasaran Saheeh Bukhari[143] mein bhi maujood hai.

[24] Syedna Anas bin Maalik ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

Be-shak risaalat aur nabuwwat munqata (yaane khatam) ho gai. Pas mere baad na koi rasool hoga aur na koi nabi hoga.[144]

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُوْلَ بَعْدِيْ وَلَا نَبِيَّ.

Is saheeh hadees par qadiyaniyo'n ki jirah ke jawaab ke liye dekhiye meri kitab: Tehqeeqi Maqalaat.[145]

[25] Shaabiya Umme Karz al Ka'abiya ﷺ se riwayat hai ke maine Rasool Allah ﷺ ko farmate hue suna:

Nabuwwat khatam ho gai, aur mubasshiraat (nek khwab) baaqi reh gae.[146]

ذَهَبَتِ النُّبُوَّةُ وَبَقِيَتِ الْمُبَشِّرَاتُ.

Boosiri ne Zawaaed Ibne Majah mein kaha: "إسناده صحيح و رجاله ثقات".[147]

[26] Syedna Abu Bakar aur Syedna Umar ﷺ dono jab Syeda Umme Aiman (Barkah ﷺ) Haazanta an Nabi (حاضنته النبي) ﷺ ke paas gae to Umme Aiman ﷺ rone lagee'n aur farmaya:

Aur lekin main roti hoo'n ke asmaan se wahee ka aana munqata (khatam) ho gaya hai.[148]

وَلَكِنْ أَبْكِيْ أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ.

Phir wo dono bhi Umme Aiman ﷺ ke sath rone lage. ﷺ

[27] Syedna Abdullah bin Abi Aufa ﷺ ne Rasool Allah ﷺ ke bete Ibrahim ﷺ ke baare mein farmaya:

Wo bachpan mein hi wafaat paa gae, aur agar Muhammad ﷺ ke baad koi nabi hota to aap ke bete zinda rehte, lekin aap ke baad koi nabi nahi.[149]

مَاتَ صَغِيْرًا، وَلَوْ قُضِيَ أَنْ يَكُوْنَ بَعْدُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيٌّ عَاشَ ابْنُهُ، وَلَكِنْ لَا نَبِيَّ بَعْدَهُ.

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[142] Saheem Muslim: H2287, Darussalam: H5963

[143] H3534

[144] Sunan Tirmizi: H2272 (وقال: هذا حديث صحيح غريب من هذا الوجه) (Sanad Saheeh); Musnad Ahmad: V3 P267; Sehhaha al Haakim: V4 P391 (Muslim ki shart par) (واقفه الذهبى,)

[145] V3 P485-489

[146] Musnad Humaidi (tehqeeqi): H349 (Sanad Hasan); Sunan Ibne Majah: H3896; Musnad Ahmad: V6 P381; Sunan Darmi: V2 P123 H2144; Saheeh Ibne Hibban al Ehsaan: H6015 waghaira

[147] H3896

[148] Saheem Muslim: H2454, Darussalam: H6318, Sunan Ibne Majah: H1635

[149] Saheeh Bukhari: H6194

[28] Syedna Abdullah bin Abbas ﷺ ne bayan kiya ke Rasool Allah ﷺ ne (marz e wafaat mein) farmaya:

أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ، يَرَاهَا الْمُسْلِمُ، أَوْتُرَىٰ لَهُ.

Aye logo! Mubasshiraat mein se kuch bhi baaqi nahi raha, siwaae acche khwab ke, jisey koi musalman dekhta hai ya usey dikhaya jaata hai.[150]

[29] Syedna Abu Tufail Amir bin Waathila ﷺ ki sanad se Syedna Huzaifa bin Asyad ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

ذَهَبَتِ النُّبُوَّةُ، فَلَا نُبُوَّةَ بَعْدِيْ إِلَّا الْمُبَشِّرَاتُ.

Nabuwwat khatm ho gai, pas mere baad koi nabuwwat nahi, siwaae mubasshiraat ke. Poocha gaya: Mubasshiraat kya hain? Aap ne farmaya: *Accha khwab jo aadmi dekhta hai, yaa usey dikhaaya jaata hai.*[151]

Nez dekhiye: Majmua az Zawaaed.[152]

[30] Syedna Abu Tufail Aamir bin Waathila al Laithi al Kanaani ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mere baad koi nabuwwat nahi, siwaae mubasshiraat ke… nek khwab*".[153]

Nez dekhiye Mausooah Hadeesiya li Musnad al Imam Ahmad.[154]

[31] Syeda Ayesha Siddiqa ﷺ se riwayat hai ke Nabi ﷺ ne farmaya:

لَا يَبْقَىٰ بَعْدِيْ مِنَ النُّبُوَّةِ شَيْءٌ، إِلَّا الْمُبَشِّرَاتُ.

Mere baad nabuwwat mein se koi cheez baaqi nahi rahe gi, siwaae mubasshiraat ke. Logo'n ne kaha: Ya Rasool Allah! Mubasshiraat kya hain? Aap ne farmaya: "*Nk khwab jisey aadmi dekha hai, yaa usey dikhaaya jaata hai*".[155]

Bataur e faaeda arz hai ke Syeda Ayesha ﷺ se ek riwayat mein aaya hai ke Rasool Allah ﷺ ne farmaya: "*Phir Isa ﷺ naazil ho'nge to usey (dajjaal ko) qatal kare'nge. Phir Isa ﷺ aadil imam aur insaaf karne waale hukumraan ban kar zameen mein chaalees (40) saal rahe'nge*".[156]

[32] Syedna Abu Saeed al Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

مَثَلِيْ وَمَثَلُ النَّبِيِّيْنَ مِنْ قَبْلِيْ كَمَثَلِ رَجُلٍ بَنَىٰ دَارًا فَأَتَمَّهَا إِلَّا لَبِنَةً وَاحِدَةً، فَجِئْتُ أَنَا فَأَتْمَمْتُ تِلْكَ اللَّبِنَةَ.

Meri aur mujh se pehle nabiyyo'n ki misaal us aadmi ki tarha hai, jis ne ek (1) mukammal ghar banaaya, siwaae ek (1) e'nt ki, phir main aagaya to main eus e'nth (ki jagah) ko mukammal kar diya.[157]

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[150] Saheem Muslim: H479, Darussalam: H1074

[151] Al Mojam ul Kabeer lit Tabarani: V3 P179 H3051 (Sanad Saheeh)

[152] V7 P173

[153] Musnad Ahmad: V5 P454 H23795 (Sanad Saheeh)

[154] V39 P213-214

[155] Musnad Ahmad: V6 P129 H24977 (Sanad Hasan); Shobul Iman lil Bayhaqi: H4750; Zawaaed al Bazzaar: H2118

[156] Musnad Ahmad: V6 P75 H24467 (Sanad Hasan); Mausooah Hadeesiya: V41 P15-16 (و يحيىٰ بن الى كثير صرح بالسماع)

[157] Musnad Ahmad: V3 P9 H11067; Saheem Muslim: V22 P2286, Darussalam: H5962; Musannaf Ibne Abi Shaiba: V11 P499 H31760

Faaeda: Saheehain[158] mein mudalliseen[159] ki ma'anea'an (معنعن)[160] riwayaat bhi simaa[161] o mataaba-at[162] e motabarah par mahmool[163] hain aur usey talqi-bil-qubool haasil hai. Lehaza saheehain ki kisi hadees par tadlees[164] ka eteraaz saheeh nahi, balke ghalat hai. Walhamdulillah

[33] Syedna Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الْأُولَى وَالْآخِرَةِ.
الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلَّاتٍ وَأُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نَبِيٌّ.

Main dunya aur aakhirat mein Isa bin Maryam ke sab se ziyaada qareeb hoo'n. Logo'n ne kaha: Ya Rasool Allah ﷺ ye kaise? Aap ne farmaya: *Ambiya elaati bhai hain, unki maae'n (shariate'n) ilaahida hain aur deen ek (1) hai. Pas hamaare (Mere aur Isa ke) darmiyan koi nabi nahi.*[165]

Ek (1) riwayat mein hai ke:

وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَى نَبِيٌّ.

Aur Mere aur Isa ke darmiyan koi nabi nahi.[166]

Is hadees se do (2) baate'n saaf saabit hain:

1. Syedna Isa ﷺ aur Syedna Muhammad ﷺ ke darmiyan koi nabi nahi the.
2. Syedna Muhammad ﷺ aur Syedna Isa ﷺ ke (asmaan se) nuzool tak koi nabi nahi hoga, aur doosre dalaael se saabit hai ke Syedna Isa Ibne Maryam ﷺ ke nuzool az asmaan ke baad qiyaamat tak bhi koi nabi paida nahi hoga.

[34] Syedna Irbaaz bin Saariya al Aslami ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

إِنِّي عِنْدَ اللهِ لَخَاتَمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ....

Main Allah ke yaha'n (taqdeer mein) khaatim un nabiyyeen (aakhri nabi) tha, aur Adam ﷺ us waqt mitti se wajood mein nahi aae the.[167]

[35] Syedna Asma bint Umais ﷺ se riwayat hai ke Rasool Allah ﷺ ne (Syedna) Ali ﷺ se farmaya:

يَا عَلِيّ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ من مُوسَى إِلَّا أَنَّهُ لَيْسَ بِعدِي نَبِيّ.

Aye Ali! Tumhara mera saath wohi muqaam hai jo Haroon ka Musa ﷺ se tha. Lekin mere baad koi nabi nahi.[168]

Nez dekhiye Musnad Ahmad[169], Fazaael as Sahaaba lil Imam Ahmad[170], Musannaf Ibne Abi Shaiba[171], aur Al Ahaad wal Mathaani la Ibne Abi Aasim[172] waghaira.

[36] Syedna Ali bin Abi Taalib ﷺ se riwayat hai ke Rasool Allah ﷺ ne unse farmaya:

أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

Kya tum is par raazi nahi ke tumhara mere saath wo muqaam ho jo Haroon ka Musa ﷺ ke saath tha, siwaae ye ke mere baad koi Nabi nahi.[173]

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[158] T: Saheeh Bukhari aur Saheeh Muslim

[159] T: Mafhoom, maane, aur mazeed tafseel ke liye yahaa'n click keejiye [RSB]

[160] T: An-anah (عنعنه) aur ma'nea'n (معنعن) se related mazeed tafseel ke liye dekhiye Shaikh Kifayatullah Sanabali ﷾ ka post. Website par jaane ke liye yaha'n click keejiye.

[161] T: Sunna [Urduinc]

[162] T: Peirwi, farma-bardaari, ataa-at [FL]

[163] T: Gumaan kiya gaya [FL]

[164] T: Mazeed tafseel ke liye dekhiye oopar maujood links (reference number 157 aur 158). [RSB]

[165] Saheehfa Hammam: 133; Saheem Muslim: H2365, Darussalam: H6132

[166] Saheem Muslim: 144/2365, Darussalam: H6131

[167] Musnad Ahmad: V4 P127 H17150 (Sanad Hasan) (و أخطأ من ضعفه); Saheeh Ibne Hibban Al Ehsaan: H6404; Mustadrak al Haakim: V2 P600

[168] Khasaaes Ali li Imam Nisai: 63 (Sanad Saheeh)

[169] V6 P438

[170] 1020

[171] V12 P60

[172] 1346

[173] Heelatul Auliya: V7 P196 (Sanad Saheeh)

Is hadees ke raawi Abbas bin Muhammad al Mujaashai ﷺ siqa the.

[37] Syedna Abu Qutaila ﷺ se riwayat hai ke Rasool Allah ﷺ ne hajjat ul wida ke dauran, logo'n mein khade hokar farmaya:

Mere baad koi nabi nahi aur tumhare baad koi (doosri) ummat nahi.[174]

لَا نَبِيَّ بَعْدِيْ وَلَا أُمَّةَ بَعْدَكُمْ.

Ye hadees darj e azil kitaabo'n mein bhi maujood hai: Al Mojam ul Kabeer lit Tabarani[175], Musnad ash Shaamiyyeen[176], aur Silsila as Saheeha lil Albaani[177] waghaira.

Is hadees ke baare mein teen (3) fawaaed pesh e khidmat hain:

1. Baqiya bin al Waleed agar-che sadooq mudallis the, lekin Baheer bin Saad se unki riwayaat simaa par mahmool hoti hai. Kyou'nke ye Baab ur Riwaaya a'an al Kitaab (باب الرواية عن الكتاب) mein se hai aur Baqiya ﷺ ki ye riwayat Baheer bin Saad hi se hai, lehaza saheeh hai.
   Ibne Abdul Haadi ne farmaya:

Baqiya (bin al Waleed) ki Baheer (bin Saad) se riwayat saheeh hoti hai, chaahe wo simaa ki tasreeh kare'n ya na kare'n.[178]

وَ رِوَايَتُهُ بَقِيَّةَ عَنْ بَحِيْرٍ صَحِيْحَةٌ، سَوَاءٌ صَرَّحَ بِالتَّحْدِيْثِ أَمْ لَا.

2. Abu Qutaila ﷺ sahabi the. Dekhiye Tajreed Asma as Sahaaba liz Zahabi.[179]
3. Muhammad bin al Hussain al Azdi ki kitab Al-Kuna Mimman La Yaaraf Lahu Asmahu (الكنىٰ ممن لا يعرف له اسمه) mein (baghair sanad ke) is riwayat mein Baqiya ke Baheer bin Saad se simaa ki tasreeh hai.[180]
   Lekin ye tasreeh do (2) wajah se mardood hai:
   Awwal: Azdi ba-zaat e khud zaeef, matrook, balke sakht majrooh hai.
   Duwwam: Ye muttasil sanad se maujood nahi.

[38] Syedna Abdullah bin Abbas ﷺ se riwayat hai ke Nabi e Kareem ﷺ ﷺ ne Syedna Ali ﷺ se farmaya: "*Kya tum is par raazi nahi ke mere saath tumhara wohi muqaam ho jo Haroon ka Musa* ﷺ *ke saath tah, siwaae ye ke mere baad koi nabi nahi*".[181]

Syedna Ibne Abbas ﷺ ki doosri hadees ke liye dekhiye faqrah saabeqa [28].

[39] Syedna Anas bin Maalik ﷺ se riwayat hai ke Nabi e Kareem ﷺ ne farmaya:

Main aur qiyaamat in dono (ungliyo'n) ki tarha (nazdeek-nazdeek) bheje gae hain.[182]

بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ.

Do (2) ungliyo'n se muraas sabaaba aur darmiyaani ungli hain.[183]

Is hadees ki tashreeh mein Haafiz Ibne Hibban ne farmaya:

Is hadees se aap ki muraad ye hai ke main aur qiyaamat is tarha mab-oos kiye gae hain, jis tarha Sabaaba (shahadat waali ungli) aur darmiyani ungli hain. Hamare darmiyan doosra koi nabi nahi, kyou'nke main aakhri nabi hoo'n aur meri ummat par hi qiyaamat qaaem hogi.[184]

أَرَادَ بِهِ أَنِّيْ بُعِثْتُ أَنَا وَالسَّاعَةُ كَالسَّبَّابَةِ وَالْوُسْطَىٰ مِنْ غَيْرِ أَنْ يَكُوْنَ بَيْنَنَا نَبِيٌّ آخَرُ، لِأَنِّيْ آخِرُ الْأَنْبِيَاءِ وَعَلَىٰ أُمَّتِيْ تَقُوْمُ السَّاعَةُ.

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[174] Al Ahaad wal Mathaani la Ibne Abi Aasim: V5 P252 H2779
[175] V22 P316 H797
[176] V2 P193-194 H1173
[177] V7 P707 H3233 waghaira
[178] Taaleeqah A'ala al Elal laa Ibne Abi Haatim: P124 H35/123
[179] V2 P194 ت 2245
[180] V1 P55 H135 Maktaba Shamela
[181] Kashf ul Astaar A'an Zawaaed ul Bazzaar: V3 P185 H2525 (Sanad Hasan)
[182] Saheeh Bukhari: H6504; Saheem Muslim: H2951, Darussalam: H7404
[183] Dekhiye: Saheem Muslim: H7405
[184] Saheeh Ibne Hibban Al Ehsaan: V15 P13 H6640, puraana nuskha: H6606

[40] Abdur Rahman bin Aadam ki sanad ke saath Syedna Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*(Tamaam) Ambiya elaati bhai hain, unka deen ek (1) hai aur unki maae'n (Shariyate'n) juda-juda hain, aur logo'n mein sab se ziyaada main Isa bin Maryam* عليه السلام *ke nazdeek hoo'n. Kyou'nke mere aur unke darmiyan koi nabi nahi, aur be-shak wo naazil hone waale hain… ilkh*".[185]

Nez dekhiye Meri kitab: Tehqeeqi Maqalaat.[186]

Syedna Abu Huraira ﷺ ki deegar riwayaat ke liye dekhiye faqaraat e saabeqa: [14] [22] [33]. Faham e hadees ke liye dekhiye faqrah e saabeqa: [33].

In ke alaawa aur bhi bohot si ahadees hain. Masalan Syedna Umar ﷺ ne farmaya:

Aur be-shak wahee (ka aana) munqata ho gaya hai.[187] وَ إِنَّ الوَحْيَ قَدِ انْقَطَعَ.

Qaraeen e Ikram! Quran e Majeed ki aayat e mazkoora (o deegar aayaat), nez ahadees e mazkoora ka khulaasa ye hai ke Syedna Muhammad ur Rasool Allah ﷺ aakhri nabi hain, aur aap ke daur se lekar qiyaamat tak koi nabi paida nahi hoga aur isi par tamaam musalmano ka ijma hai. Lehaza khatm e nabuwwat ba-maane aakhri nabi ka inkaar karne waala kaafir o murtad aur ummat e muslima se khaarij hai.

Khatm e nabuwwat ki ahadees bayan karne waale Sahaba Ikraam ke naam huroof e tahajji ki tarteeb se ma'a hawala-jaat darj e zail hain:

1. Abu Tufail Aamir bin Wathla ﷺ	2. Abu Umama al Baahili ﷺ
3. Abu Bakar Siddiq ﷺ	4. Abu Saeed al Khudri ﷺ
5. Abu Qutaila ﷺ	6. Abu Musa al Ashari ﷺ
7. Abu Huraira ﷺ	8. Asma bint Umais ﷺ
9. Umme Aiman ﷺ	10. Umme Karz al Ka'abiya ﷺ
11. Anas bin Maalik ﷺ	12. Saubaan ﷺ Maula Rasool Allah ﷺ
13. Jaabir bin Abdullah al Ansari ﷺ	14. Jubair bin Mut-im ﷺ
15. Huzaifa bin Asyad ﷺ	16. Huzaifa bin al Yamaan ﷺ
17. Saad bin Abi Waqqaas ﷺ	18. Ayesha Siddiqa ﷺ
19. Abdullah bin Abi Aufa ﷺ	20. Abdullah bin Abbas ﷺ
21. Irbaaz bin Saariya al Salmi ﷺ	22. Uqba bin Aamir ﷺ
23. Ali bin Abi Taalib ﷺ	24. Umar bin al Khattab ﷺ

Ye wo aqeeda hai, jis par Sahaba Ikraam, Taabaeen e Azzaam, Taba-taabaeen, aur Salaf o Saaleheen ka ijma raha hai aur isi aqeede ki bunyaad par Musailma Kazzab aur doosre muddaiyaan e nabuwwat ko qatl kiya gaya tha.

Khatm e Nabuwwat waali mutawaatir ahadees aur is mas-ale par ummat e muslima ke ijmaa ke baad arz hai ke Syedna Isa bin Maryam عليه السلام qiyamat se pehle, asmaan se zameen par naazil ho'nge aur dajjaal ko qatal kare'nge, jaisa ke saheeh ahadees se saabit hai:

1: Syedna Abu Huraira ﷺ se riwayat hai ke Abul Qasim ﷺ ne farmaya:

Phir Isa bin Maryam عليه السلام *asmaan se naazil ho'nge... ilkh.*[188] ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام مِنَ السَّمَاءِ...

[185] Musnad Ahmad: V2 P437 H9630 (Sanad Saheeh) Qataada ne simaa ki saraahat ki hai; Saheeh Ibne hibban al Ehsaan: H6782 (والزيادة منه)

[186] V1 P107-108

[187] Saheeh Bukhari: H2641

[188] Al Bahr az Azkhaar: V17 P96 H9462 (و عنده بعده: فيؤم الناس); Kashf ul Astaar a'n Zawaaed ul Bazzaar: V4 P142-143 H3396 (و عنده بعده: فيؤم الناس); Majmua az Zawaaed: V7 P349

Is hadees ki sanad saheeh hai.[189]

Hadees ke laft فيقوم ka matlab ye hai ke log (namaz padhne ke liye) khade ho jaae'nge. فيؤم ka matlab ye hai ke nuzool az samaa waale din ke baad baqi namazo'n mein Syedna Isa ﷺ imaamat farmae'nge, lehaza ahadees mein koi ta-aaruz[190] nahi.

2: Syedna Nawaas bin Sam-aan ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "… *Achaanak Allah Ta'ala Isa bin Maryam ko bhejega, wo sheher e damishq ke mashriq ki taraf safed minaare ke paas do (2) chaadare'n lapete, apne dono haath do (2) farishto'n ke paro'n par rakhe hue naazil ho'nge… ilkh*".[191]

Is hadees se saaf zaahir hai ke Syedna Isa ﷺ (asmaan se) do (2) farishto'n ke paro'n par dono haath rakhe hue utre'nge.

3: Nabi ﷺ jab meraaj waali raat asmaan par tashreef le gae to aap ke saamne Syedna Isa ﷺ (Naasri Israeli) ne farmaya: Mere saath qiyamat se qabl (nuzool) ka waada kiya gaya hai, lekin uska waqt Allah hi ko maaloom hai.

Phir unho'n ne dajjaal ke khurooj ka zikr kiya aur farmaya: Main naazil hokar usey qatal karu'ng… ilkh.[192]

Is hadees se saaf zaahir hai ke Bani Israel ki taraf bheje gae Syedna Isa bin Maryam ﷺ hi asmaan se naazil ho'nge aur dajjaal ko qatal kare'nge.

4: Quran e Majeed mein aaya hai:

وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ.

Aur Ahle Kitab Mein Se Har Ek Us Par Zaroor Imaan Laaega Uski Maut Se Pehle.[193]

Is aayat ki tashreeh mein Syedna Abdullah bin Abbas ﷺ ne farmaya:

مَوْتُ عِيْسَىٰ.

Yaane Isa ﷺ ki wafat se pehle.[194]

Mashoor faqeeh o mujtahd aur Ameer ul Momineen fil Hadees Jaleel ul Qadar Sahabi Syedna Abu Huraira ﷺ ne bhi is aayat se nuzool e Isa bin Maryam ﷺ par istedlal kiya.[195]

Syedna Ibne Abbas ﷺ ne Surah az Zukhruf ki aayat: وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ [196] ki tashreeh mein farmaya:

خُرُوْجُ عِيْسَىٰ قَبْلَ يَوْمِ الْقِيَامَةِ.

Qiyamat se pehle Isa ﷺ ka khurooj.[197]

Iski sanad saheeh hai.[198]

Is aayat ki tashreeh mein mashoor siqa taabai aur Imam, Hasan Basri ﷺ ne farmaya:

قَبْلَ مَوْتِ عِيْسَىٰ. وَاللهِ إِنَّهُ الْآنَ لَحَيٌّ عِنْدَ اللهِ وَلٰكِنَّهُ إِذَا نَزَلَ آمَنُوْا بِهِ أَجْمَعُوْنَ.

Isa ﷺ ki maut se pehle, Allah ki qasam! Wo ab Allah ke paas (asmaan par) zinda hain, lekin jab wo naazil ho'nge to (us zamaane ke baqiya) saare (ahle kitaab) un par imaan le aae'nge.[199]

Imam Hasan Basri ﷺ ne aayat: إِنِّي مُتَوَفِّيكَ [200] ki tashreeh mein farmaya:

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[189] Dekhiy meri kitab: Tehqeeqi Maqalaat: V1 P111-112
[190] T: Mukhalifat [RSB]
[191] Saheem Muslim: H2937; Tehqeeqi Maqalaat: V1 P117
[192] Sunan Ibne Majah: H4081 (Sanad Saheeh); Tehqeeqi Maqalaat: V1 P121-122
[193] Surah Nisa: 159
[194] Taareekh e Damishq la Ibne Asaakir: V47 P513 (Sanad Hasan)
[195] Saheeh Bukhari: H3448; Saheem Muslim: H155, tarqeem Darussalam: H390
[196] Surah Az Zukhruf: 61
[197] Saheeh Ibne Hibban al Ehsaan: H6778, doosra nuskha: H6817
[198] Dekhiye: Tehqeeqi Maqalaat: V1 P68
[199] Tafseer ibne Jarir Tabari: V4 P254 H10822 (Sanad Saheeh)
[200] Surah Aale Imran: 55

مُتَوَفِّيكَ مِنَ الْأَرْضِ.

Tujhe (main) zameen se uthaane waala hoo'n.[201]

Muassiq[202] indal jamhoor (موثق عند الجمهور) aur sadooq hasan ul hadees taba-taabai Matar bin Tahmaan al Waariq ne aayat: إِنِّي مُتَوَفِّيكَ [203] ki tafseer mein farmaya:

مُتَوَفِّيكَ مِنَ الدُّنْيَا وَلَيْسَ بِوَفَاةِ مَوْتٍ.

Tujhe dunya se uthaane waala hoo'n aur ye maut waali wafaat nahi.[204]

Khair ul Quroon mein koi bhi unka mukhalif maaloom nahi, lehaza is par ijma hai ke Syedna Isa bin Maryam an Naasri ﷺ asmaan par zinda maujood hain aur qiyamat se pehle naazil ho'nge.

Mashoor mufassir Abu Hayyan Muhammad bin Yusuf al Andalusi ﷺ (d 745h) ne farmaya:

وَأَجْمَعَتِ الْأُمَّةُ عَلَىٰ مَا تَضَمَّنَهُ الْحَدِيثُ الْمُتَوَاتِرُ مِنْ أَنَّ عِيسَىٰ فِي السَّمَاءِ وَأَنَّهُ يَنْزِلُ فِي آخِرِ الزَّمَانِ.

Hadees e mutawaatir ke is mazmoon par ummat ka ijmaa ho chukka hai ke Isa ﷺ zinda asmaan par maujood hain, aur wo aakhri zamaane mein asmaan se naazil ho'nge.[205]

Aakhri umar mein haq ki taraf rujoo karne waale Abul Hasan Ash-ari ﷺ (d 329h) ne apni mashoor kitab: Al Ibaanah A'an Usool ad Dayaanah (الابانة عن أصول الديانة) mein farmaya:

وَأَجْمَعَتِ الْأُمَّةُ عَلَىٰ أَنَّ اللهَ عَزَّوَجَلَّ رَفَعَ عِيسَىٰ إِلَىٰ السَّمَاءِ.

Aur ye ummat ne is baat par ijmaa kiya hai ke be-shak Allah Ta'ala ne Isa ﷺ ko asmaan par utha liya hai.[206]

Yaad rah eke Al Mustadrak lil Haakim[207] waghaira ki saheeh hadees se saabit hai ke ijma e ummat sharai daleel o hujjat hai, balke Imam Shafai ﷺ ne farmaya:

الْأَصْلُ قُرْآنٌ أَوْ سُنَّةٌ، فَإِنْ لَمْ يَكُنْ، فَقِيَاسٌ عَلَيْهِمَا.

❁ Quran o Sunnat asal hain, phir agar (maaloom) na ho, to un dono par qiyaas hai.

وَإِذَا اتَّصَلَ الْحَدِيثُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَصَحَّ الْإِسْنَادُ بِهِ، فَهُوَ سُنَّةٌ.

❁ Jab Rasool Allah ﷺ tak hadees muttasil ho aur sanad saheeh ho to ye sunnat hai.

وَالْإِجْمَاعُ: أَكْبَرُ مِنَ الْخَبَرِ الْمُنْفَرِدِ.

❁ Ijma khabar e waahed se badaa hai.

وَالْحَدِيثُ عَلَىٰ ظَاهِرِهِ.

وَإِذَا احْتَمَلَ الْمَعَانِيَ فَمَا أَشْبَهَ مِنْهَا ظَاهِرَ الْأَحَادِيثِ، أَوْلَاهَا بِهِ. وَإِذَا تَكَافَأَتِ الْأَحَادِيثُ، فَأَصَحُّهَا إِسْنَادًا أَوْلَاهَا.

❁ Hadees apne zaahir par rehti hai aur agar kai maano'n ka ehtemaal ho to ahadees ke zaahir se mushaaba hi oola (sab se raajeh) hai aur agar hadeese'n baraabar ho'n to ziyaada saheeh sanad waali hadees raajeh hai.[208]

Ijma ke baare mein Imam Shafai ﷺ ke qaul ka matlab ye hai ke khabar e waahed ki ghalat taaweel[209] ho sakti hai, lekin ijma ki taaweel nahi ho sakti. Lehaza ijma khabar e waahed se ba-lihaaz e saraahat badaa hai.

5: Dalaael e Sareeha mutwaaterah ke baad bataur e ilzaami daleel arz hai ke Muhammad Ghulam Ahmad Qadiyani ne apna ek (1) ahem usool darj e zail alfaaz mein likha hai:

والقسم يدل علىٰ ان اخبر محمول على الظاهر لا تأويل فيه ولا استشناء والافائ فائدةٍ كانت في ذكر القسم فتدبّر كالمفتشين المحققين.

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[201] Tafseer Tabari: V3 P244 H7128 (Sanad Saheeh); Tafeer Abdur Razzaq: V1 P129 H407

[202] T: Pakka, mazboot [FL]

[203] Surah Aale Imran: 55

[204] Tafseer Tabari: V3 P243-244 H7128 (Sanad Saheeh)

[205] Tafseer al Bahr ul Muheet: V2 P497

[206] P34

[207] V1 P116

[208] Adaab ash Shaafai o Manaaqibah la Ibne Abi Haatim: P177-178 (Sanad Saheeh), doosra nuskha: P231-232

[209] T: Zaahiri matlab se kisi baat kop her dena [FL]

Is ibaarat ka lafzi tarjuma darj e zail hai: “Aur qasm dalaalat karti hai is par ke khabar e zaahir par mahmool hai. Us mein taaweel nahi aur na istishna hai. Warna qasam ke zikr mein kya faaeda tha? Pas tafteesh karne waale mohaqqiqeen ki tarha tadabbur kar”.

Is mirzaai usool se maaloom hua ke jis peshan-goi mein qasam ke alfaaz maujood ho’n to wo apne zaahiri alfaaz par hi mahmool hoti hai, aur uski taaweel o isteshna ghalat hota hai.

Is mirzaai usool ko madden azar rakhte hue do (2) hadeese’n pesh e khidmat hain: Awwal Rasool Allah ﷺ ne ne farmaya:

وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الخِنْزِيرَ، وَيَضَعَ الجِزْيَةَ، وَيَفِيضَ المَالُ حَتَّى لاَ يَقْبَلَهُ أَحَدٌ.

Us zaat ki qasam jis ke haath mein meri jaan hai! Zaroor anqareeb tum mein Ibne Maryam haakim, aadil ban kar naazil ho’nge. Phir wo saleeb tode’nge, khinzeer ko qatal kar de’nge, jiziya mauqoof kar de’nge aur maal ki farawaani hogi, hatta ke usey koi qubool nahi karega.[210]

Duwwam: Rasool Allah ﷺ ne farmaya:

وَاللَّهِ، لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا...

Allah ki qasam! Ibne Maryam zaroor aadil, haakim bankar naazil ho’nge…[211]

6: Syeda Ayesha رضی اللہ عنہا se ek (1) marfoo hadees mein aaya hai ke (Syedna) Isa علیہ السلام zameen mein chalees (40) saal rahe’nge. Dekhiye faqrah e saabeqa: [31]

7: Kisi ek (1) saheeh ya hasan li-zaatehi hadees mein qat-an maujood nahi ke Isa bin Maryam ya Maseeh e Mauood (asmaan se) naazil nahi ho’nge, balke ummat mein paida ho’nge!!!

Agar aisi koi hadees kisi qadiyani ke paas maujood hai to pesh kare, warna kufr o irtidaad se sacchi aur waazeh tauba karke saheeh ul aqeeda musalman ho jaae.

[210] Saheeh Bukhari: H2222; Saheem Muslim: H155; Sunan Tirmizi: H2233 (وقال: هذا حديث حسن صحيح); Meri kitab: Tehqeeqi Maqalaat: V1 P100-101

[211] Saheem Muslim: H155; Tehqeeqi Maqalaat: V1 P104-105

بسم الله الرحمان الرحيم

Khatm e Nabuwwat Ki Ahadees e Saheeha Par Qadiyaniyo'n Ke Hamle Aur Unka Jawaab

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوة والسَّلامُ عَلٰى مُحَمَّدٌ رَّسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آخِرِ النَّبِيِّيْنَ وَ رَضِيَ اللهُ عَنْ أَصْحَابِهِ أَجْمَعِيْنَ وَمَنْ تَبِعَهُمْ بِأِحْسَانٍ إِلٰى يَوْمِ الدِيْنِ. أَمَّا بَعْد:

Dunyawi umoor mein jhoot bolna aur khayanat[212] karna gunah e kabira hai, lekin quran e hadees par jhoot bolna aur khayanat karna jurm e azeem aur kufr hai.

Irshad e Baari Ta'ala hai:

إِنَّمَا يَفْتَرِى الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ.

Jhoot To Sirf Wo Log Bolte Hain Jo Allah Ki Aayaat Par Imaan Nahi Laate Aur Yehi Log Jhoote Hain.[213]

Abu Ataullah Daata Jalandhari Qadiyani ki kitab: Al Qaul ul Mubeen Fee Tafseer Khaatim un Nabiyyeen (القول المبين في تفسير خاتم النبيين) se bees (20) khayanate'n ba-hawaala aur radd pesh e khidmat hai. Ye wo khayanate'n hain jin ka jalandhari ne Nabi e Kareem ﷺ ki ahadees e mubaaraka ke baare mein irtikaab kiya aur musalmano ko dhoka dene ki koshish ki thi.

[1] Sunan Tirmizi[214] aur Musnad Ahmad[215] waghairahuma mein Syedna Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُوْلَ بَعْدِيْ وَلَا نَبِيَّ.

Beshak risaalat aur nabuwwat munqata (yaane khatam) ho gai, pas mere baad na koi rasool hai aur na koi nabi… ilkh.

Is hadees ke baare mein Imam Tirmizi ؒ ne farmaya:

هَذَا حَدِيْثٌ صَحِيْحٌ غَرِيْبٌ مِنْ هَذَا الوَجْهِ مِنْ حَدِيْثِ المُخْتَارِ بْنِ فُلْفُلٍ.[216]

Haakim aur Zahabi dono ne is hadees ko (Imam) Muslim ki shart par saheeh qarar diya.[217]

Hamare ilm ke mutaabiq zamana e tadwee e hadees ke mohaddiseen mein se kisi ne bhi is hadees ko zaeef qarar nahi diya magar Allah Daata Jalandhari ne is par jirah karte hue likha hai:

"*Jawab Number 1: Ye riwayat zaeef hai, kyou'nke uske chaaro'n raawi (1) Hasan bin Muhammad Ambar, (2) Affan bin Muslim, (3) Abdul Wahid bin Ziyaad, (4) Al Mukhtar bin Fulful zaeef hain. Goya siwaae H Anas ؓ ke shuroo se lekar aakhir tak tamaam silsila e asnaad zaeef raawiyo'n par mushtamil hai*".

"*Hasan bin Muhammad Ambar ke mutalliq Allama Zahbi likhte hain:*"

ضعفه ابن قانع وقال الدارقطني تكلموا فيه.

Yaane Ibne Qaane kehte hain ke Hasan bin Muhammad zaeef tha. Daraqutni kehte hain ke mohaddiseen ke nazdeek is raawi ki sehat ke baare mein kalaam hai.[218]

Jawaab ul Jawaab: Sunan Tirmizi ki riwayat mein Hasan bin Muhammad bin Ambar nahi, balke Al Hasan bin Muhammad az Zafraani hain.[219]

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[212] T: Dagha, dhoka [FL]
[213] Surah Nahal: 105
[214] H 2272
[215] V3 P267 H13824
[216] Qalmi nuskha Maswarah: P149/ب; Tohfatul Ahwazi: V3 P248
[217] Dekhiye Al Mustadra: V4 P391 H8178 (و تلخيصه)
[218] Al Qaul ul Mubeen Fee Tafseer Khaatim un Nabiyyeen: P56
[219] Sunan Tirmizi kea am nuskhe aur Tohfatul Ahwazi: V3 P248

Al Hasan bin Muhammad bin as Sabaah az Zaafraani Imam Affan bin Muslim ke shagird aur Imam Tirmizi ke ustaaz the.[220]

Unhe'n Nisai, Ibne Hibban, Abul Hussain ibnul Manaadi, Ibne Abi Haatim ar Raazi aur Ibne Abdul Bar waghairahum ne siqa qarar diya aur Haafiz Ibne Hajar Asqalani ne kaha: Siqa (ثقة).[221]

Haafiz Zahabi ne unki bohot taareef ki aur farmaya:

Wo fiqa o hadees mein muqaddam (aur) jaleel ul qadar siqa the...[222]

وَكَانَ مُقَدَّمًا فِيْ الْفِقْهِ وَالْحَدِيْثِ ثِقَةً، جَلِيْلًا...

Aise siqa jaleel ul qadar imam ko qadiyani ka doosre raawi Hasan bin Muhammad bin Ambar se badal kar Ibne Ambar par jirah naqal kar dena uski bohot badi khayanat ki daleel hai.

[2] Imam Tirmizi ke ustaaz Hasan bin Muhammad az Zaafraani ﷺ par qadiyani ki jirah ka matlab ye hai ke uske alaawa kisi aur raawi ne is hadees ko bayan nahi kiya. Halaa'nke yehi hadees Imam Ahmad bin Hambal aur Al Hussain bin al Fadhal dono ne Affan bin Muslim se bayan ki hai. Dekhiye Musnad Ahmad[223] aur Ithaaf ul Mahrah la Ibne Hajar[224]. Lehaza ye Jalandhari ki doosri khayanat hai.

[3] Jalandhari Qadiyani ne isi hadees par jirah karte hue mazeed likha hai: "*Isi tarha doosre raawi Affan bin Muslim ke mutalliq Abu Khaythma kehte hain:*"

Ham is raawi ko qaabil e qubool nahi samajhte.[225]

انكرنا عفان.[226]

Imam Affan ke baare mein Haafiz Zahabi ne Mizaan ul Etedaal ke mazkoora muqaam par likha hai:

Abu Khaythma ne kaha: Ham ne Affan ki maut se kuch din pehle un par inkaar kiya. (Yaane unki haalat ko badla hua paaya.) Main (Zahabi) ne kaha: Ye taghaiyyur (tabdeeli) marz e maut ka taghaiyyur hai, jisne unhe'n nuqsaan nahi poho'nchaya, kyou'nke us haalat mein unho'n ne koi ghalat riwayat bayan nahi ki.[227]

وَ قَدْ قَالَ أَبُوْ خَيْثَمَةَ: أَنْكَرْنَا عَفَّانَ قَبْلَ مَوْتِهِ بِأَيَّامٍ. قُلْتُ: هَذَا التَّغَيُّرُ هُوَ مِنْ تَغَيُّرِ مَرَضِ الْمَوْتِ وَمَا ضَرَّهُ لِأَنَّهُ مَا حَدَّثَ فِيْهِ بِخَطَأٍ.

Haafiz Zahabi ne Imam Affan ka difaa kiya hai, ke marz ul maut ki haalat e taghaiyyur mein unho'n ne koi ghala riwayat bayan nahi ki. Jabke qadiyani ne khayanat karte hue Mizaan ke hawaale ko jirah mein badal kiya aur katar-be-want[228] karte hue aadha hawaala likh kar baaqi se aankhe'n band kar lee'n.

Imam Affan bin Muslim bin Abdullah as Safaar ﷺ ki bayan karda ahadees Saheeh Bukhari aur Saheeh Muslim mein maujood hain, aur unhe'n Abu Haatim ar Raazi, Ibne Saad, Ibne Hibban aur Yaqoob bin Shaiba waghairahum ne siqa qarar diya hai.[229]

Imam Hasan bin Muhammad az Zaafraani ne Imam Ahmad bin Hambal se ek (1) hadees ke baare mein poocha: Is hadees mein kis ne Affan ki mataaba-at ki hai? To Imam Ahmad bin Hambal ﷺ ne farmaya: "Kya Affan ko kisi mataaba-at ki zaroorat hai?"[230]

[4] Jalandhari Qadiyani ne likha: "*Teesre raawi Abdul Wahid bin Ziyaad ke mutalliq likha hai:*"

Ke Yahya kehte hain, ke ye raawi kisi kaam ka nahi hai.[231]

قال يحيى ليس بشيءٍ.[232]

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[220] Tehzeeb ul Kamaal lil Mizzi: V2 P164
[221] Taqreeb ut Tehzeeb: 1281
[222] Siyar A'laam an Nubala: V12 P262-263
[223] V3 P267, Doosra nuskha: V21 P326 H13824
[224] V2 P329 H1809 (ba-hawaala Al Mustadrak lil Haakim)
[225] Al Qaul ul Mubeen: P56
[226] Mizaan ul Etedaal Zer e naam Affan bin Muslim: V4 P1-2 Dar ul Fikr al Arabi.
[227] Mizan ul Etedaal: V3 P82, doosra nuskha: V5 P104
[228] T: Kaant-chaant [FL]
[229] Tehzeeb ul Kamaal: V5 P189-190 (مع الحواشی)
[230] Tareekh e Baghdad: V12 P274 ت 6715 (Sanad Saheeh)
[231] Al Qaul ul Mubeen: P56
[232] Mizaan ul Etedaal: V2 P472 zer e naam Abdul Waahid bin Ziyaad, Darul Fikr al Arabi

Arz hai ke usi mazkoora muqaam pa

Aur Usman (bin Saeed ad Daarmi) ne Yahya (bin Ma'in) se ye bhi riwayat kiya ke (Abdul Wahid bin Ziyaad) siqa hain.[233]

وَرَوَى عُثْمَانُ أَيْضًا عَنْ يَحْيَىٰ: ثِقَةٌ.

Is tauseeq[234] ko qadiyani ne chupa kar khayanat ka irtikaab kiya aur un logo'n ki yaad taaza kardi jinhe'n bandar aur khinzeer bana diya gaya tha.

Jab ek (1) hi raawi ke baare mein ek (1) hi mohaddis se jirah[235] aur taadeel[236] saabit ho to uske teen (3) hal hain:

Awwal: Jirah aur Taadeel baaham takra kar dono saaqit hain, lehaza doosre mohaddiseen ki taraf rujoo kiya jaaega.

Duwwam: Jirah aur Taadeel mein se jo bhi jamhoor mohaddiseen ki tehqeeq aur gawaahiyo'n ke muwaafiq hogi, usey qubool kiya jaaega.

Suwwam: Khaas aura am ki tafseel talaash karke tatbeeq di jaaegi.

Abdul Wahid bin Ziyaad al Basri ﷺ Saheeh Bukhari aur Saheeh Muslim waghairahuma ke raawi the aur unhe'n Ibne Saad, Abu Zar-ah ar Raazi, Abu Haatim ar Raazi, aur Ibne Hibban waghairahum jamhoor mohaddiseen ne siqa qarar diya hai. Lehaza un par yaha'n jirah baatil aur mardood hai.

[5] Jalandhari Qadiyani ki jirah se ye zaahir hota hai ke is hadees ko Abdul Wahid bin Ziyaad ke alaawa kisi doosre raawi ne Mukhtar bin Fulful se bayan nahi kiya. Halaa'nke yehi hadees is mafhoom aur alfaaz ke maamooli ikhtelaaf ke saath Imam Abdullah bin Idrees ﷺ ne bhi Mukhar bin Fulful se bayan ki hai. Dekhiye Musannaf Ibne Abi Shaiba[237], Musnad Abi Yaala[238], Al Amaali la Ibne Bashraan[239].

Saheehain ke bunyaadi raawi Imam Abdullah bin Idrees bin Yazeed bin Abdur Rahman al Awadi al Kufi ke baare mein Haafiz Ibne Hajar ne farmaya: (ثِقَةٌ فَقِيْهٌ عَابِدٌ).[240]

Maaloom hua ke Abdul Wahid bin Ziyaad par is riwayat mein eteraaz karna sirey se baatil aur khayanat hai.

[6] Mukhtar bin Fulful Al Qurashi al Makhzoomi ﷺ (Siqa Taabai) ke baare mein jaalandhari ne likha hai: "*Isi tarha chauthe raawi Mukhtar bin Fulful ke baare mein likha hai:*"

Ye raawi riwayaat mein aksar ghalati karta tha. Sulaiman ne kaha hai ke ye raawi H Anas ﷺ se na-qaabil e qubool riwayaat bayan karne waalo'n mein se hai. Chunache riwayat e zer e bahes bhi is raawi ne Anas ﷺ se hi riwayat ki hai. Lehaza mohaddiseen ke nazdeek ye riwayat qaabil e inkaar hai aur hujjat nahi.[241]

يخطىء كثيراً تكلم فيه سليمان فعده، وفى روايات الماكبر عن انسٍ.[242]

Al Jawaab: Mukhtar bin Fulful ﷺ ko jamhoor mohaddiseen ne siqa o sadooq qarar diya hai. Ji ski tafseel darj e zail hai:

1: Abu Khaalid ad Daqaaq Yazeed bin Al Haitham bin Tahmaan al Baadi ne kaha:

Maine Yahya (bin Ma'in) se suna, aur unke saamne Mukhtar bin Fulful ki hadees ka zikr kiya gaya, jo wo

سَمِعْت يحيى وَذكر لَهُ حَدِيث الْمُخْتَارِ بْنِ فُلْفُلٍ الَّذِي يَرْوِي عَنْ أَنَسٍ بْنِ مَالِكٍ فِي التَّبِيذِ فَقَالَ: مُخْتَارٌ ثِقَةٌ.

[233] Mizaan ul Etedaal: V2 P672, doosra nuskha: V4 P464
[234] T: Tasdeeq
[235] T: Eteraaz, radd o qadah karna/hona [Urduinc]
[236] T:
[237] V11 P53 H 30448, doosra nuskha: V10 P322 H30975, Awaamah waala nuskha: V16 P28-29 H31097
[238] V7 P38 H3947
[239] 223 ya 224
[240] Taqreeb ut Tehzeeb: 3207
[241] Al Qaul ul Mubeen: P56-57
[242] Tehzeeb ut Tehzeeb: V10 P62 Zer e naam Mukhtar bin Fulful (taba'a Abdut Tawwab Academy, Multan)

Anas bin Maalik ﷺ se nabeez[243] ke baare mein riwayat karte the, to unho'nne farmaya: Mukhtar siqa hain.[244]

2: Imam Ahmad bin Hambal ne Mukhtar bin Fulful ke baare mein farmaya:

لَا أَعْلَمُ بِهِ بَأْسًا، لَا أَعْلَمُ إِلَّا خَيْرًا.

Mere ilm ke mutaabiq us (ki riwayat) mein koi harj nahi hai, main uske baare mein sirf khair hi jaanta hoo'n...[245]

3: Imam Abdullah Bin Idress al Kufi ne farmaya:

سَمِعْتُ مُخْتَارَ بْنِ فُلْفُلٍ وَكَانَ مِنْ خِيَارِ الْمُسْلِمِينَ يُحَدِّثُنَا وَعَيْنَاهُ تَهْمَلَانِ.

Maine Mukhtar bin Fulful se suna, aur wo behtareen musalmano mein se the. Wo hame'n hadees sunaate aur unki aankho'n se aansu beh rahe hote the.[246]

4: Imam Abul Hasan al Ajali ne farmaya:

كُوفِيٌّ تَابِعِيٌّ ثِقَةٌ.[247]

5: Imam Yaqoob bin Sufyan al Faarsi ne Mukhtar bin Fulful ke baare mein farmaya:

وَهُوَ ثِقَةٌ كُوفِيٌّ.[248]

6: Muhammad bin Abdullah bin Ammar al Mausli ne farmaya:

اَلْمُخْتَارُ بْنُ فُلْفُلٍ ثِقَةٌ، رَوَى عَنْهُ الْخَلْقُ.[249] [250]

7: Haafiz Abu Hafs Umar bin Shaheen ne kaha:

وَالْمُخْتَارُ بْنُ فُلْفُلٍ الَّذِي يَرْوِي عَنْ أَنَسِ بْنِ مَالِكٍ ثِقَةٌ.

Aur Mukhtar bin Fulful, jo Anas bin Maalik se riwayat karte the, siqa hain.[251]

8: Mukhtar bin Fulful ki Syedna Anas bin Maalik ﷺ se riwayat ke baare mein Imam Tirmizi ne farmaya:

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.[252] [253]

9: Abu Muhammad Hussain bin Masood al Baghwi ne Mukhtar ki Syedna Anas ﷺ se riwayat ke baare mein kaha:

هَذَا حَدِيثٌ صَحِيحٌ.[254]

10: Syedna Anas ﷺ se Mukhtar ki riwayat ke baare mein Haakim Nishapuri ne farmaya:

هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ.[255] [256]

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[243] T: Khajoor ya taad ka taaza arq, taaza phalo'n ka ras, sharaab jo kharma ya jau se bani ho [FL]

[244] Kalaam Yahya bin Ma'in Fir Rijaal, Riwaayah ad Daqaaq: 29

[245] Kitab ul Elal wa Ma'arafa ar Rijaal: V2 P504 Faqrah: 3321

[246] Kitab ul Elal wa Ma'arafa ar Rijaal: V3 P502 Faqrah: 6158 (Sanad Hasan)

[247] T: Wo siqa taabai, kufa ke rehne waale the. [RSB]

[248] Kitab Al Ma'arafa wat Taareekh: V3 P151

[249] T: Mukhtar bin Fulful siqa hain aur bohot se logo'n ne riwayat kiya hai. [RSB]

[250] Tareekh Damishq la Ibne Asaakir: V60 P136 (Sanad Saheeh)

[251] Taareekh Asma as Siqaat: 1395

[252] Kitab Tafseer ul Quran: (باب ومن سورة: لم يكن) H3352

[253] T: Ye hadees Hasan Saheeh hai. [RSB]

[254] Sharah as Sunnah: V3 P50 H579; nez dekhiye Al Anwaar Fee Shamaael an Nabi ul Mukhtaar lil Baghwi: 65

[255] T: Is hadees ki isnaad saheeh hain. [RSB]

[256] Talkhees al Mustadrak: V3 P77 H4460

Aur farmaya:

ثِقَةٌ.[257]

12: Imam Ibne Khuzaima ne Mukhtar an (عن) Anas ki riwayat ko Saheeh Ibne Khuzaima mein bayan karke koi jirah nahi ki. Lehaza Imam Ibne Khuzaima ke nazdeek Syedna Anas ﷺ se Mukhtar bin Fulful ki riwayaat saheeh hain.[258]

13: Abu Awaana Al Asfaraeni ne Mukhtar bin Fulful se Saheeh Abi Awaana mein riwayaat bayan kee'n, masalan[259].

14: Haafiz Ziya al Maqdisi ne apni mashoor kitab Al Mukhtaara mein Mukhtar bin Fulful ki riwayaat darj kee'n, aur koi jirah nahi ki, jo unki taraf se Mukhtar ki tasueeq hai.[260]

15: Imam Muslim ne Mukhtar bin Fulful ki Syedna Anas ﷺ se bohot si riwayato'n ko Saheeh Muslim mein darj kiya hai, yaane unhe'n saheeh qarar diya.[261]

16: Haafiz Ibnul Mulqin ne Mukhar an (عن) Anas waali riwayat ke baare mein kaha:

هَذَا الْحَدِيْثُ صَحِيْحٌ...[262]

17: Qaari Abul Khair Muhammad bin Muhammad ad Damishqi urf Ibnul Jaazri ne apni sanad se Al Mukhtar bin Fulful an (عن) Anas bin Maalik ﷺ waali riwayat bayan karke farmaya:

هَذَا حَدِيْثٌ صَحِيْحٌ...[263]

18: Ahmad bin Abi Bakr bin Ismail al Boosiri (d 840h) ne Mukhar an (عن) Anas waali riwayat ke baare mein kaha:

هَذَا إِسْنَادٌ صَحِيْحٌ.[264]

19: Haafiz Ibne Hibban ne Mukhtar an (عن) Anas waali riwayaat ko apni kitab Saheeh Ibne Hibban mein darj karke zaban e amal se Mukhtar ko siqa aur saheeh ul hadees qarar diya.[265]

Maaloom hua ke Haafiz Ibne Hibban kijirah mansookh ya saaqit hai, jaisa kea age aaraha hai. (In sha Allah)

20: Mukhtar bin Fulful ne Syedna Anas ﷺ se ek (1) riwayat bayan ki, jis ke baare mein Haafiz Ibne Hajar ne farmaya:

أَخْرَجَهُ ابْنُ أَبِيْ شَيْبَةَ بِسَنَدٍ صَحِيْحٍ.

Isey Ibne Abi Shaiba ne saheeh sanad se riwayat kiya hai.[266]

Is azeem ush shaan tauseeq ke muqaable mein baaz ki jirah ka jaaeza darj e zail hai:

❁ Haafiz Ibne Hibban ka "يُخْطِئُ كَثِيْرًا" kehna khud unki tauseeq aur tasheeh se muaariz[267] hone ki wajah se saaqit ya mansookh hai.

❁ Haafiz Ibne Hajar ka "صَدُوْقٌ لَهُ أَوْهَامٌ" kehna shadeed jirah nahi, balke aisa raawi unke nazdeek hasan ul hadees hota hai aur doosre ye ke unki jirah khud unki tasheeh se muaariz ho kar saaqit hai.

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[257] Al Kaashif: V3 P112 ت 5428
[258] Dekhiye: Saheeh Ibne Khuzaima: H1602, 1715, 1716…
[259] Dekhiye: V1 P82 H178; V1 P109 H242; V1 P158 H312…
[260] Dekhiye: Al Ahadees al Mukhtaara: V7 P204-205 H2641-2645
[261] Dekhiye: Saheem Muslim: H136 (Tarqee Darussalam: 351, 196, 483, 400, 894…
[262] Al Badar ul Muneer: V4 P282
[263] An Nashr Fil Qiraa-at al A'shr: V1 P196 (Darul Kutub al Arabi, Beirut, Lebenon)
[264] Ithaaf ul Khairah al Mahrah: V5 P438 H5119
[265] Al Ehsaan: H6210, Doosra nuskha: H6243, H6447, H6481
[266] Fathul Baari: V10 P48 tahat H5588-5589 (باب ماجاء فى أن الخمر ماخامرالعقل من الشراب)
[267] T: Mukhalif [FL]

Faaeda: Jab ek aalim ke do (2) mutazaad[268] aqwaal ho'n aur un mein tatbeeq o taufeeq mumkin na ho to dono saaqit ho jaate hain.[269]

❁ Abul Fadhal as Sulaimani ki jirah do (2) wajah se mardood hai:

Awwal: Ye jamhoor ki tauseeq o tasheeh aur tauseeq e khaas ke khilaf hai.

Duwwam: Haafiz Ibne Hajar se Sulaimani tak saheeh muttasil sanad na-maaloom hai.

Khulaasay ye ke Mukhtar bin fulful siqa o sadooq the aur Syedna Anas ﷺ se unki bayan karda hadees saheeh hoti hai, lehaza un par qadiyaniyo'n ki jirah mardood hai.

Is tafseel se maaloom hua ke sirf ek (1) hadees par jirah krne mein Allah Daata Jalandhari Qadiyani ne che (6) khayanate'n ki hain.

[7] Imam Bukhari aur Imam Muslim ne Abdullah bin Dinaar an (عن) Abi Saaleh an (عن) Abi Huraira ﷺ ki sanad se bayan kiya, ke Rasool Allah ﷺ ne farmaya:

إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ، وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ.

Meri aur mujh se pehle ambiya ki misaal us aadmi ki tarha hai jo haseen o jameel ghar banaae, siwaae ek (1) taraf ki ek (1) e'nth ke. Phir log uske ird-gird phire'n aur tajjub karte hue kahe'n: Ye e'nt kyou'n nahi rakhi gai? Aap ne farmaya: Pas main wo e'nt hoo'n aur main khaatim un nabiyyeen (aakhri nabi) hoo'n.[270]

Isi saheeh hadees par jirah karte hue Allah Daata Jalandhari ne likha hai: "*Is hadees ke doosre tareeqe mein Abdullah bin Dinaar, Maula Umar, aur Abu Saaleh al Khoozi zaeef hain. Abdullah bin Dinaar ki riwayat ko Uqaili ne makhdoosh*[271] *qarar diya hai (Tehzeeb ut Tehzeeb: V5 P177 (Taba'a: Abdut Tawwaab Academy, Multan) Aur Abu Saaleh al Khoozi ko Ibne Ma'in zaeef qarar dete hain (Tehzeeb ut Tehzeeb: V12 P145 (Taba'a: Abdut Tawwaab Academy, Multan; Mizan ul Etedaal V3 P365 (Matba'a: Hyderabad)*".[272]

Abdullah bin Dinaar mazkoor ko Imam Ahmad bin Hambal, Ibne Ma'in, Abu Zar-ah ar Raazi, Abu Haatim ar Raazi, Muhammad bin Saad aur Al Ajali waghairahum ne siqa kaha.[273]

In jamhoor mohaddiseen ke muqaable mein Mohaddis Uqaili ki jirah mardood hai.

Haafiz Zahabi ne Abdullah bin Dinaar ke baare mein farmaya:

أَحَدُ الْأَئِمَّةِ الْأَثْبَاتِ.

Wo siqa imaamo'n mein se ek (1) the.[274]

Haafiz Zahabi ne "صح" ke saath apne nazdeek unki tauseeq ko raajeh aur jirah ko mardood qarar de kar farmaya:

فَلَا فِعْلِ الْعُقَيْلِيِّ فَإِنَّ عَبْدَ اللهِ حُجَّةٌ بِالْإِجْمَاعِ...

Pas Uqaili ki harkat ki taraf tawajjo nahi karni chaahiye, kyou'nke Abdullah bil-ijmaa (riwayat e hadees) mein hujjat hain.[275]

[8] Abu Saaleh ke baare mein qadiyani ne ajeeb harkat ki. Sunan Tirmizi aur Sunan Ibne Majah waghairahuma ke ek (1) zaeef raawi Abu Saaleh al Khoozi par jirah naqal kardi, halaa'nke hamari bayan karda hadees mein al khoozi raawi nahi, balke Abu Saaleh as Samaan hain.[276]

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[268] T: Bar-aks, khilaaf, ulta [FL]

[269] Dekhiye: Mizan ul Etedaal: V2 P552 Tarjuma: Abdur Rahman bin Saabit bin al Saamit

[270] Saheeh Bukhari: H3535; Saheem Muslim: 22/2286, Darussalam: 5961

[271] T: Shak-o-shuba kiya hua, khadsha se bhara hua [FL]

[272] Al Qaul ul Mubeen: P53-54

[273] Tehzeeb ut Tehzeeb: V5 P177, doosra nuskha: V5 P202

[274] Mizaan ul Etedaal: V2 P417

[275] Mizaan ul Etedaal: V2 P417 ت4297

[276] Saheem Muslim: (Tarqeem Darussalam: H5961); Musnad Al Imam Ahmad: V2 P398 H9167

Abu Saaleh as Samaan Zakwaan az Ziyaat siqa-sabat the.[277]

Siqa raawi ko zaeef se badal dena bohot badi khayanat hai aur ye bhi yaad rahe ke Syedna Abu Huraira ﷺ se ye riwayat Abu Saaleh ke alaawa doosre raawiyo'n ne bhi bayan ki hai. Masalan:

1. Hammam bin Munabba.[278]
2. Abdur Rahman bin Hurmuz al A'rj.[279]
3. Musa bin Yasaar.[280]

Yaad rah eke yehi hadees is mafhoom ke saath Syedna Abu Huraira ﷺ ke alaawa darj e zail Sahaba Ikraam ﷺ ne bhi bayan ki hai:

1. Syedna Abu Saeed al Khudri ﷺ
2. Syedna Jaabir ﷺ

Is hadees mein zikr karda misaal ka ye matlab hai ke Syedna Muhammd ur Rasool Allah ﷺ aakhri nabi hain aur aap ke baad koi nabi paida nahi hoga. Lehaza is hadees mein aap ki hatak[281] nahi, balke izzat aur shaan hai.

[9] Syedna Jubair bin Mut-im ﷺ se riwayat hai ke Nabi ﷺ ne farmaya:

Aur Main Aaqib (sab ek aakhir mein aane waala) hoo'n.[282] وَ أَنَا الْعَاقِبُ.

Is hadees ke raawi Imam Ma'mar bin Raashid ne farmaya ke maine (Imam) Zohri se poocha: Al Aaqib (العاقب) kise kehte hain? Unho'n ne farmaya:

Jis ke baad koi nabi na ho.[283] الَّذِيْ لَيْسَ بَعْدَهُ نَبِيٌّ.

Is hadees parj irah karte hue qadiyani ne likha hai: "*Ye riwayat qaabil e hujjat nahi. Kyou'nke iska ek (1) raawi Sufyan bin Uyayna hai, jis ne ye riwayat Zohri se li hai. Sufyan bin Uyayna ke mutalliq likh*[284] *hai*"

Urdu Page Number (pdf): 72

''یہ روایت قابل حجت نہیں۔ کیونکہ اس کا ایک راوی سفیان بن عیینہ ہے جس نے یہ روایت زہری سے لی ہے۔ سفیان بن عیینہ کے متعلق لکھا ہے:۔

Urdu Page Number (pdf): 73

(میزان الاعتدال جلد۲ص۱۷۰، زیر نام سفیان بن عیینہ دار الفکر العربی)

یعنی یہ راوی تدلیس کیا کرتا تھا۔ امام احمد کہتے ہیں کہ زہری سے قریباً بیس روایات میں اس نے غلطی کی (یہ عاقب والی روایت بھی اس نے زہری سے لی ہے) یحیٰی بن سعید کہتے ہیں کہ میں شہادت دیتا ہوں کہ سفیان بن عیینہ کے حواس ۱۹۷ھ میں بجا نہ رہے تھے۔ پس جس نے اس سال (یا اس کے بعد) اس سے روایت لی ہے وہ بے حقیقت ہے''

(القول المبین ص ۵۷۔۵۸)

[277] Taqreeb ut Tehzeeb: 1841

[278] As Saheefa as Saheeha li Hammam bin Munabba: 2; Saheem Muslim: (Darssalam: H5960)

[279] Saheem Muslim: H2286; Musnad al Humaidi (tehqeeqi): H1043; Musnad Ahmad: V2 P244

[280] Musnad Ahmad: V2 P256 (Sanad Saheeh)

[281] T: Ruswaai, be-hurmati, be-izzati [FL]

[282] Saheeh Bukhari: H3532 4896; Saheem Muslim: H2354

[283] Saheem Muslim: (Tarqeem Darussalam) H6107

[284] T: Choo'nke is ibaarat mein Allah Daata Qadiyani ne bohot si ghalatiya'n ki hain, is liye urdu pdf mein is ibaarat mein bohot si ghalatiyo'n ko underline kiya gaya hai. Masalan: Qadiyani ne "عيينة" ki jagay likha hai "عينيه". Isi liye maine jo ghalati urdu lafz mein thi usko waise hi likha hai. Urdu pdf ka screen shot bhi lagaaya gaya hai. [RSB]

Yaane ye raawi tadlees kiya karta tha. Imam Ahmad kehte hainke Zohri se qareeban 20 riwayaat mein usne ghalati ki (ye aaqib waalir riwayat bhi usne Zohri se li hai) Yahya bin Saeed kehte hain ke main shahadat deta hoo'n ke Sufyan bin Uyayna ke hawaas 197h mein bajaa na rahe the. Pas jis ne us saal (ya uske baad) usse riwaayat ki hai wo be-haqeeqat hai.[285]

كان يدلس قال احمد يخطئ فى نحو من عشرين حديثًا عن الزهرى عن يحيٰ بن سعيد القطان قال اشهد ان سفيان بن عيينه اختلط سنة سبع و تسعين ومائة فمن سمع منه فيها فسماعه لاشئ.[286]

Arz hai ke Musnad Humaidi (tehqeeqi)[287] waghaira mein Sufyan bin Uyayna ﷺ ke simaa ki tasreeh maujood hai, lehaza yaha'n tadlees ka eteraaz baatil hai.

Haafiz Zahabi ne bataaya ke ghalib zann ye hai ke kutub e sitta ke musannifeen ke asaatezah[288] ne Sufyan bin Uyayna se 197h se pehle ahades suni thee'n.[289]

Yaane Zuhair bin Harb, Ishaq bin Ibrahim urf Ibne Rahwiya aur Humaidi waghairahum ka Sufyan bin Uyayna se simaa ikhtelaat se pehle ka hai. Lehaza yaha'n ikhtelaat ka ilzaam mardood hai.

Imam Suyfan bin Uyaynah ke alaawa yehi hadees darj e zail raawiyo'n ne bhi Imam Zohri se suni hai.

1. Shuaib bin Abi Hamza.[290]
2. Maalik bin Anas.[291]
3. Ma'mar bin Raashid.[292]
4. Yunus bin Yazeed ad Deli Waghairahum.[293]

Lehaza Imam Sufyan bin Uyayna par qadiyani ka eteraaz sirey se mardood, balke khayanat hai.

[10] Allah Daata Jalandhari Qadiyani ne likha hai:

Ke, Raawi kabhi kabhi tadlees bhi karta tha. Pas is riwayat mein bhi is raawi ne az-raah[294] e tadlees "والعاقب الذى ليس بعده نبىٌ" ke alfaaz badhaa diye.[295]

كان يدلس فى النادر.[296]

Arz hai ke Saheeh Bukhari mein Imam Ibne Shihab Zohri ki is hadees mein simaa ki tasreeh maujood hai.[297] Lehaza yaha'n tadlees ka eteraaz mardood hai.

Doosre ye ke "والعاقب الذى ليس بعده نبىٌ" yaane "Al Aaqib usey kehte hain jis ke baad koi nabi na ho", ke alfaaz Imam Zohri ne ek (1) sawaal ke jawab mein hadees ki tashreeh ke taur par farmaae the aur raawi e hadees ki tashreeh baad mein aane waale tamaam logo'n ke muqaable mein raajeh hai. Balke ye tashreeh quran e hadees ki muafaqat aur salaf o saaleheen ke muttafiqa faham hone ki wajah se hujjat hai.

[11] Ek (1) hadees mein aaya hai ke Rasool Allah ﷺ ne farmaya:

Main aakhri nabi hoo'n aur tum aakhri ummat ho.

وَ أَنَا آخِرُ الْأَنْبِيَاءِ، وَأَنْتُمْ آخِرُ الْأُمَمِ.

Is hadees ko Sunan Ibna Majah se naqal karke qadiyani ne do (2) raawiyo'n, Abdur Rahman bin Muhammad al Muharibi aur Ismail bin Raafe Abu Raafe par jirah ki hai.[298]

Arz hai ke Imam Abu Bakar Ahmad bin Umro bin Abi Aasim ﷺ (d 287h) ne farmaya:

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[285] Al qaul ul Mubeen: P57-58
[286] Mizaan ul Etedaal: V2 P170, zer e naam Sufyan bin Uyaynah, Darul Fikr al Arabi
[287] 555
[288] T: Ustaad ki jamaa [FL]
[289] Mizan ul Etedaa: V2 P171
[290] Saheeh Bukhari: H4896
[291] Saheem Muslim: H3532
[292] Saheem Muslim: Darussalam: H6107
[293] Saheem Muslim: Darussalam: H6106
[294] T: Tareeqa se, nazar se [FL]
[295] Al qaul ul Mubeen: P58
[296] Mizaan ul Etedaal: V4, zer e naam Muhammad bin Muslim az Zohri, Darul Fikr al Arabi; Anwaar e Muhammadi: V2 P448
[297] Kitab ut Tafseer, Surah As Saff: H4896
[298] Al Qaul ul Mubeen; P59

Hame'n Abu Umair (Isa bin Muhammad bin Ishaq an Nahaas ar Ramli) ne hadees bayan ki, unho'n ne Zamrah (bin Rabeea) se, unho'n ne Yahya bin Abi Umro as Sibaani se, unho'n ne Umro bin Abdullah al Hadhrami se, unho'n ne Abu Umaama al Baahili ﷺ se, unho'n ne farmaya: Ek (1) din Rasool Allah ﷺ ne hame'n khutba diya …Aap ne farmaya: "*Aur main aakhri nabi hoo'n aur tum aakhri umat ho*"… [299]

حَدَّثَنَا أَبُوْ عُمَيْرٍ، ثنا ضَمْرَةُ، عَنْ يَحْيَىٰ بْنِ أَبِيْ عَمْرٍو السَّيْبَانِيِّ، عَنْ عَمْرِو بْنِ عَبْدِ اللهِ الْحَضْرَمِيِّ، عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ، قَالَ: خَطَبَنَا رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ... وَأَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ....

Is hadees ki sanad hasan li-zaatehi hai aur raawiyo'n ka mukhtasar tazkirah darj e zail hai:

1. Abu Umair an Nahaas: "ثقة فاضل".[300]
2. Zamrah bin Rabeea ko Imam Ibne Ma'in aur jamhoor mohaddiseen e ikraam ne siqa o sadooq qarar diya. Lehaza wo hasan ul hadees the.
3. Yahya bin Abi Umro as Sibaani: "ثقة. إلخ".[301]
4. Umro bin Abdullah ko Imam Ajli aur Haafiz Ibne Hibban waghairahuma ne siqa aur saheeh ul hadees qarar diya hai. Lehaza wo siqa the.
5. Abu Umaama ﷺ mashoor sahabi the.

Hamari is riwayat mein wo raawi hi nahi jin par qadiyani ne jirah kar rakhi hai, lehaza ye jirah mardood hai.

[12] Abu az Zanaad Abdullah bin Zakwaan al Qurashi al Madani ﷺ (taba-taabai) ko Imam Ahmad bin Hambal, Yahya bin Ma'in, aur Abu Haatim ar Raazi waghairahum ne siqa kaha. Balke Imam Sufyan bin Uyayna ﷺ unhe'n "أَمِيْرُ الْمُؤْمِنِيْنَ فِيْ الْحَدِيْثِ" Ameer ul Momineen fil-hadees kehte the.[302]

Imam Rabeea ne Imam Abu az Zanaad par zaati dushmani ki wajah se jirah kit hi. Jisey qadiyani ne darj e zail alfaaz mein naqal kiya hai:

Ke ye raawi na siqa hai aur na pasandeeda, pas ye riwayat qaabil e istenaad nahi rahi.[303]

ليس بثقةٍ ولا رضىً.[304]

Arz hai ke Mizaan ul Etedaal ke usi muqaam par Rabeea ﷺ ke mazkoora qaul ke fauran baad Haafiz Zahabi ne likha hai:

Maine kaha: Unke baare mein Rabeea ka qaul qaabil e samaa-at nahi. Kyou'nke dono ke darmiyan waazeh dushmani thi.[305]

قُلْتُ: لَا يُسْمَعُ قَوْلُ رَبِيْعَةَ فِيْهِ فَإِنَّهُ كَانَ بَيْنَهُمَا عَدَاوَةٌ ظَاهِرَةٌ.

Mazkoora muqaam par Haafiz Zahabi ke zaroori tabsere ko chupaana khayanat aur ek-do ke shaaz[306] aqwaal ko jamhoor ke muqaable mein pesh karna baatil o mardood hai.

[13] Syedna Sauban ﷺ ki bayan karda ek saheeh hadees mein aaya hai ke Rasool Allah ﷺ ne farmaya:

Qiyamat us waqt tak qaaem nahi hogi jab tak meri ummat ke kuch qabaael mushriko'n ke saath na mil jaae'n aur hatta ke wo ausaan (butho'n) ki ibaadat kare'nge aur meri ummat mein tees (30) kazzaab ho'nge jin mein se har-ek ye daawa karega ke wo nabi hai. Aur (yaad rakho) main khaatim un nabiyyeen hoo'n, mere baad koi nabhi nahi hai.[307]

لَا تَقُوْمُ السَّاعَةُ حَتَّىٰ تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِيْ بِالْمُشْرِكِيْنَ، وَحَتَّىٰ يَعْبُدُوْا الْأَوْثَانَ، وَإِنَّهُ سَيَكُوْنُ فِيْ أُمَّتِيْ ثَلَاثُوْنَ كَذَّابُوْنَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّيْنَ لَا نَبِيَّ بَعْدِيْ.

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[299] Kitab us Sunnah la Ibne Abi Aasim: H391 (Sanad Saheeh), doosra nuskha: 400
[300] Taqreeb ut Tehzeeb: 5321
[301] Taqreeb ut Tehzeeb: 7616
[302] Kitab al Jirah wa Ta'adeel la Ibne Abi Haatim: V5 P49 (Sanad Hasan)
[303] Al Qaul ul Mubeen: P67
[304] Mizan ul Etedaal: V3 P132 zer e naam Abdullah bin Zakwan, Darul Fikr al Arabi
[305] Mizan ul Etedaal: V2 P418 ت 4301, doosra nuskha: V4 P95
[306] T: Khilaaf e qaaeda, be-tarteeb [Urduinc]
[307] Sunan Tirmizi: Kitab ul Fitan (باب ماجاء لاتقوم الساعة حتى يخرج كذابون) H2219 (aur kaha ye hadees saheeh hai)

Is hadees ko Haafiz Ibne Hibban ne apni saheeh mein darj kiya hai, yaane isey saheeh qarar diya hai.[308]

Is saheeh hadees par jirah karte hue Allah Daata Qadiyani ne likha hai: "*(ب) Tees (30) dajjaalo'n waali hadees ko Tirmizi ne jis tareeqa se naqal kiya hai usko*[309] *isnaad mein Abu Qilaaba aur Saubaan do (2) raawi na-qaabil e etebaar hain. Abu Qilaaba ke mutalliq to likha hai ke*"

ليس ابو قلابة من فقهاء التابعين وهو عند الناس معدودٌ فى البله انه مدلّسٌ عمن لحقهم و عمن لم يلحقهم.[312]

Ke Abu Qilaaba fuqaha mein se na tha, balke wo ibla[310] mashoor tha aur jo usey mila uske baare mein jo usey nahi mila uske baare mein wo tadlees kiya karta tha.[311]

Imam Abu Qilaaba Abdullah bin Zaid al Jarmi ko Ibne Saad, Ajli aur Ibne Hibban (ne zikr kiya hai[313]) waghairahum ne siqa qarar diya hai. Balke Haafiz Ibne Abdul Bar ne farmaya:

أَجْمَعُوْا عَلٰى أَنَّهُ مِنْ يَقَاتِ الْعُلَمَاْءِ.

Is par ijma hai ke wo siqa ulama mein se hain.[314]

Is ijma ke muqaable mein Ibnut Teen Shaareh al Bukhari (d 611h) ne baghair sanad ke apni wafaat se 208 saal pehle faut ho jaane waale Abul Hasan Ali bin Muhammad al Qaabsi (d 403h) se jo jirah (balke wo ibla mashoor tha) naqal ki hai, do (2) wajah se mardood hai:

Awwal: Ye be-sanad hone ki wajah se saabit nahi, lehaza mardood hai.

Duwwam: Imam Abu Qilaaba ke shagird e Rasheed Imam Ayyub Sakhtiyani ﷺ ne farmaya:

كَانَ وَاللهِ أَبُوْ قِلَابَةَ مِنَ الْفُقَهَاءِ ذَوِىْ الْأَلْبَابِ.

Allah ki qasam! Abu Qilaaba aqalmand fuqaha mein se the.[315]

Tambeeh: Ibnut Teen ki mazkoor be-sanad jirah Mizan ul Etedaal mein nahi mili. Lehaza is silsile mein Mizaan ka hawaala mahez wahem aur ghalat hai. Raha Abu Qilaaba ki riwayat par Haafiz Zahabi ki taraf se tadlees ka eteraaz to ye do (2) wajah se mardood hai:

Awwal: Haafiz Zahabi se ziyaada bade imam aur mutaqaddim mohaddis Abu Haatim ar Raazi ne Abu Qilaaba ke baare mein farmaya:

لَا يُعْرَفُ لَهُ تَدْلِيْسٌ.

Aur unka tadlees karna maaroof (maaloom) nahi.[316]

Duwwam: Haafiz Zahabi ka ye kehna ke:

إِلَّا أَنَّهُ يُدَلِّسُ عَمَّنْ لَحِقَهُمْ وَ عَمَّنْ لَمْ يَلْحَقْهُمْ...

Magar wo tadlees karte the, unse jin se unki mulaqaat hui thi aur unse (bhi tadlees karte the) jin se mulaqaat nahi hui.[317]

Is baat ki daleel hai ke Haafiz Zahabi tadlees aur irsaal mein koi farq nahi karte the, aur ye usool e hadees ke a aam taalib e ilmo'n ko bhi maaloom hai ke tadlees aur irsaal mein farq hai. Jin se mulaqaat na ho, unse riwayat

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[308] Al Ehsaan Fee Taqreeb Saheeh Ibne Hibaan: H7194, doosra nuskha: 7238

[309] T: Urdu pdf ki ibaarat mein qadiyani jaha'n-jaha'n ghalatiya'n ki hain unko ek (1) line ke zariye se highlight kiya gaya hai. Aur maine usi tarha uska transliteration kiya hai. [RSB]

[310] T: ابله

[311] Al Qaul ul Mubeen: P67

[312] Mizan ul Etedaal: zer e naam Abdullah bin Zaid bin Umro al Jurmi al Basri, Darul Fikr al Arabi; Tehzeeb ut Tehzeeb: V5 P199 (Abd ut Tawwaab Academy, Multan)

[313] Kitab us Siqaat: V5 P2

[314] Kitab ul Istighna Fi Ma'rafah al Mashooreen Min Hamlah al Ilm Bil Kunaa la Ibne Abdul Bar: V2 P895-896 ت 1063, واللفظ له; Kitab ul Isthgna Fi Asma al Mashooreen Bil Kuna Min Hamlah al Hadees (taleef: Ibne Abdul Bar, talkhees Muhammad bin Abil Fatah al Ba'li: P93 (مصوّره من المخطوط) ((مصوّره من المخطوط T: makhtoot ki photo copy [RSB]))

[315] Kitab al Jirah wa Ta'adeel: V5 P58 (Sanad Saheeh)

[316] Kitab al Jirah wa Ta'adeel: V5 P58

[317] Mizan ul Etedaal: V2 P426

mursal hoti hai, naa-ke tadlees waali riwayat. Lehaza Haafiz Zahabi ka Abu Qilaaba ﷺ par tadlees ka ilzaam ghalat hai.

Tambeeh: Syedna Saubaan ﷺ par jirah ka jawab muttasil baad aaraha hai. Dekhiye faqra number [14].

[14] Allah Daata Qadiyani ne Syedna Sauban ﷺ, Maula Rasool Allah ﷺ par jirah karte hue likha hai: "*Isi tarha Sauban ke mutalliq Azdi ka qaul hai ke*":

Ke is raawi ki sehat mein ahle ilmko kalaam hai.[318] يتكلمون فيه.[319]

Arz hai ke jis Sauban par ba-qaul e Azdi (ahle ilm ko) kalaam hai, uska naam Sauban bin Saeed hai. Jisse Abu Haatim ar Raazi ne Abdaan (ek shaher) mein 245h mein hadeese'n likhi thee'n. Aur Abu Zar-ah (ar Raazi) ne farmaya:

Uske saath koi harj nahi hai.[320] لِا بَأْسَ بِهِ.

Abu Zar-ah ar Raazi ke muqable mein Azdi (ba-zaat e khud zaeef o majrooh) ki jirah mardood hai. Taaham arz hai ke Sunan Tirmizi waghaira mein Saubaan ﷺ se is hadees ke raawi Abu Asma Umro bin Mursid ar Raja hain, jo Abdul Malik (bin Marwaan) ki hukumat ke zamaane mein faut ho gae the.[321]

Abdul Malik bin Marwaan bin al Hakam al Umawi 86h mein mara tha. To kya qadiyani ilm ul kalaam ke mutaabiq Abu Asma ar Raja apni wafaat ke baad dobaara zinda ho kar teesri sadee hijri, yaane 245h mein ek (1) mohaddis ke paas padhne ke liye aagae the?!

Hadees e mazkoor mein Azdi waala Sauban bin Saeed raawi nahi. Balke 54h mein faut hone waale mashoor Sahabi Syedna Sauban bin Bujd al Hashmi ﷺ maula Rasool Allah ﷺ hain. Jaisa ke Tehzeeb ul Kamaal aur Kutub al Atraaf waghaira se saaf zaahir hai.

Tambeeh: Syedna Saubaan ﷺ par Abdur Rahman Khadim Qadiyani ne bhi Allah Daata waali jirah ki hai, ke "*Azdi ka qaul hai… is raawi ki sehat mein kalaam hai*".[322]

Ye is baat ki daleel hai ke ilm e asma ur rijaal aur ilm e hadees se qadiyani hazraat bilkul korey aur jaahil hain. Balke Sahaba Ikraam par hamla karne se bhi nahi chookte. Masalan: Muhammad Ghulam Ahmad Qadiyani ne Syedna Abu Huraira ﷺ ke baare mein likha hai: "*Aur maaloom hota hai ke baaz ek-do kam samajh sahaba ko, jin ki diraayat*[323] *umda nahi thi. Isaaiyo'n ke aqwaal sun kar jo ird-gird rehte the. Pehle kuch ye khayal tha ke Isa asmaan par zinda hai, jaisa ke Abu Huraira jo ghabi*[324] *tha aur diraayat acchi nahi rakhta tha, lekin jab Hazrat Abu Bakar ne…*".[325]

Is ibaarat mein mirza ne Syedna Abu Huraira ﷺ ki tauheen ki hai, aur Sahaba Ikraam par jhoot bola hai.

Tamaam Ambiya Ikraam ﷺ ki wafaat ka jhoota daawa karte hue Mirza Ghulam Ahmad ne likha hai: "*Maaloom hota hai ke is ijmaa se pehle jo tamaam ambiya ﷺ ki wafaat par hua, baaz naadaan sahabi jin ko diraayat se kuch hissa na tha, wo bhi is aqeede se be-khabar the ke kul ambiya faut ho chuke hain… ilkh*".[326]

Sahaba Ikraam ko *ghabi*, naadaan aur islami aqeede se be-khabar kehne waala ba-zaat e khud bada kazzaab aur dajjaal hai.

Syedna Abu Huraira ﷺ ke baare mein Rasool Allah ﷺ ne farmaya tha: "*Aye Allah apne is bande (Abu Huraira) aur uski maa ko momino'n ka mehboob bana de… ilkh*".[327]

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[318] Al Qaul ul Mubeen: P67

[319] Mizan ul Etedaal: V1 P373 zer e naam Saubaan, Darul Fikr al Arabi

[320] Lisan ul Mizaan: V2 P85; Kitab al Jirah wa Ta'adeel: V2 P470

[321] Taqreeb ut Tehzeeb: 5109

[322] Pocket Book: P312

[323] T: Aqal, samajh [FL]

[324] T: Kund zehen, kam-aqal, kamzor haafze waala [FL]

[325] Qadiyani: Roohaani Khazaen: V19 P126-127

[326] Qadiyani: Roohaani Khazaen: V21 P285

[327] Saheem Muslim: H2491

Syedna Abu Huraira ﷺ ne farmaya: “Har momin jo mere baare mein sun leta hai to baghair dekhe hi mujh se mohabbat karta hai”.[328]

Syedna Umar ﷺ jin sahaba se hadees poochte the un mein Abu Huraira ﷺ bhi the.[329]

Syedna Abu Bakar Siddqi ﷺ ne Syedna Abu Huraira ﷺ ko (hajjat ul wida mein) munaadi karne waala muqarrar karke bheja tha.[330]

Ek (1) dafa Syedna Abu Huraira ﷺ ne ek (1) hadees bayan ki, to Ummul Momineen Ayesha Siddiqa ﷺ ne farmaya:

صَدَقَ أَبُوْ هُرَيْرَةَ.

Abu Huraira ne sach kaha hai.[331]

Haafiz Zahabi ne Syedna Abu Huraira ﷺ ke baare mein farmaya:

الإِمَامُ، الفَقِيْهُ، الْمُجْتَهِدُ، الْحَافِظُ، صَاحِبُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...[332]

Aise jaleel ul qadar faqeeh, mujhtahid, sahabi ko “*ghabi, kam-samajh, naadaan, aur acchir diraayat na rakhne waala*” kehne waala shakhs bohot bada shaitan aur dajjaal hai.

Aye Allah! Hamare dilo’n ko Sahaba Ikraam ﷺ ki mohabbat se bhar de aur us mein mazeed izaafa farma. Aameen

Faaeda: Nabuwwat ka daawa karne waale tees (30) kazzabo’n waali hadees Syedna Saubaan ﷺ ke alaawa darj e zail sahaba se bhi saabit hai:

1. Syedna Abu Huraira ﷺ.[333]
2. Syedna Samrah bin Jundub ﷺ.[334]

[15] Jalandhari ne likha hai: “*Tirmizi ke doosre tareeqa mein Abdur Razzaq bin Hammam aur Ma’mar bin Rashid do (2) raawi zaeef hain. Abdur Razzaq bin Hammam to shia tha*”.

قال النسائی فیه نظرٌ، قال العلاس العنبری... انه لکذابٌ والواقدی اصدق منه. کان عبد الرزاق کذابًا یسرق الحدیث.[336]

Nisai ke nazdeek wo qaabil e etebaar nahi aur Abbas Ambari kehte hain ek wo kazzaab tha, aur Waqidi se bhi ziyaada jhoota tha. Ye shakhs kazzab that aur hadees chori kiya karta tha.[335]

Imam Abdur Razzaq bin Hammam as Sana’ni al Yemeni ﷺ ko Imam Yahya bin Ma’in, Ajli, Yaqoob bin Shaiba, Ibne Hibban, Ibne Shaheen, Daraqutni, Bayhaqi, aur jamhoor mohaddiseen ne siqa o sadooq qarar diya. Dekhiye meri kitab Tehqeeqi, Islaami Aur Ilmi Maqalaat.[337]

Jamhoor ke muqaable mein Abbas bin Abdul Azim se kazzaab waali jo jirah marwi hain[338] usey Haafiz Ibne Hajar ne Tehzeeb ut Tehzeeb[339] mein baghair kisi sanad ke naqal kiya hai. Uqaili aur Ibne Adee waali sanad mein Muhammad bin Ahmad bin Hammad ad Dulaabi ba-zaat e khud qaul e raajeh mein zaeef raawi hai. (وَأَخْطَأَ مَنْ زَعَمَ خِلَافَهُ) Lehaza ye jirah abbas e mazkor se saabit hi nahi hai.

Hadees chori karne waali jirah ka raawi Abu Abdullah al Balakhi Hussain bin Muhammad bin Khusro ba-zaat e khud zaeef tha. Lehaza ye jirah bhi ghair saabit o mardood hai.

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[328] ایضاً ملخصاً

[329] Saheeh Bukhari: 5946

[330] Saheeh Bukhari: 369

[331] Tabaqaat Ibne Saad: V4 P332 (Sanad Saheeh)

[332] Siyar al A’alaam an Nubala: V2 P578

[333] Saheeh Bukhari: H3609

[334] Saheeh Ibne Khuzaima: H1397; Saheeh Ibne Hibban al Ehsaan: H2845, doosra nuskha: H2856; Imam Haakim ne Shaikhain (T: Bukhari o Muslim) ki shart par isey saheeh kaha: V1 P330 H1230; و واقفه الذهبي و سند حسن، ثعلبه بن عباد ليس بمجهول بل و ثقه ابن خزيمة والترمذي و ابن حبان وغيرهم و أخطأ من ضعفه.

[335] Al Qaul ul Mubeen: P67-68

[336] Tehzeeb ut Tehzeeb: V6 P278 zer e naam Abdur Razzaq bin Hammam, Abdut Tawwab Academy, Multan

[337] V1 P404-408

[338] Az Zoafa lil Uqaili: V3 P109; Al Kaamil la Ibne Abdi: V5 P1948, doosra nuskha: V6 P538

[339] V6 P281

Imam Nisai ne farmaya:

Jis ne unse aakhir daur mein likha hai us mein nazar hai.[340]

فِيْهِ نَظَرٌ لِمَنْ كَتَبَ عَنْهُ بِآخِرَةٍ.

Yaane is jirah ka talluq ikhtelaat se hai aur Tirmizi waali riwayat mein ikhtelaat ka naam o nishaan nahi. Usey Abdur Razzaq se Mahmood bin Ghylan ne riwayat kiya hai.[341]

Mahmood bin Ghylan ki Abdur Razzaq bin Hammam se riwayat ikhtelaat se pehle ki hai, jiski daleel ye hai: Bukhari aur Muslim ne Mahmood se Abdur Razzaq ki riwayaat sahihain mein bayan ki aur kisi mohaddis ne Mahmood an (عن) Abdur Razzaq ki riwayaat par jirah nahi ki.

Tees (30) dajjaalo'n waali riwayat Imam Abdur Razzaq se Imam Ahmad bin Hambal ne bhi bayan ki.[342]

Aur Mohaddis Abnaasi ne farmaya:

Un ke ikhtelaat se pehle Ahmad (bin Hambal), Ishaq bin Raahwiya, Ali bin al Madeeni, Yahya bin Ma'in, Wakee bin Al Jaraah aur doosre logo'n ne suna hai… ilkh.[343]

وَمِمَّنْ سَمِعَ مِنْهُ قَبْلَ الْإِخْتِلَاطِ أَحْمَدُ وَإِسْحَاق ابْنُ رَاهْوَيْه وَعَلِيُّ بْنُ الْمَدِيْنِيْ وَ يَحْيَىٰ بْنُ مَعِيْن وَ وَكِيْعُ بْنُ الْجَرَاحِ فِيْ آخَرِيْنَ...

Lehaza yaha'n ikhtelaat ka ilzaam sirey se baatil hai.

Tambeeh: Abdur Razzaq ki bayan karda riwayat unki paidaesh se bohot arsa pehle likhe jaane waale As Saheefa as Saheeha lil Imam Hamam bin Munabbah[344] mein bhi maujood hai. Walhamdulillah

Jamhoor ke nazdeek siqa o sadooq raawi par shia waghaira ke alfaaz waali jirah bhi mardood hoti hai.[345]

[16] Imam Ma'mar bin Rashid al Azdi al Basri al Yemeni ﷺ ko qadiyani ka zaeef kehna bhi baatil hai. Ma'mar bin Rashid ko Imam Yahya bin Ma'in, Ajli, Yaqoob bin Shaiba, Nisai, Ibne Hibban, aur Jamhoor mohaddiseen ne siqa o sadooq qarar diya.[346]

Bukhari aur Muslim ne Saheehain ke usool mein unse hadeese'n bayan ki hain, lehaza aise raawi par baaz ki jirah mardood hoti hai.

[17] Jalandhari Qadiyani ne kaha: "*Unke alaawa Sulaiman bin Harb aur Muhammad bin Isa bhi zaeef hain. Sulaiman bin Harb ke mutalliq khud Abu Dawood kehte hain ke ye raawi ek (1) hadees ko pehle ek (1) tarha bayan karta tha, lekin jab kabhi doosri dafa usi hadees ko bayan karta tha to pehli se mukhtalif hoti thi aur Khateeb kehte hain ke ye shakhs riwayat ke alfaaz mein tabdeeli kar diya karta tha*".[347] [348]

Arz hai ke saheehain ke bunyadi raawi Imam Sulaiman bin Harb al Basri ﷺ ko Yaqoob bin Shaiba, Nisai, Ibne Saad, Ibne Hibban, aur jamhoor mohaddiseen ne siqa qarar diya hai.[349]

Is tauseeq ko chupaa kar qadiyani ne kitmaan e haq[350] kiya hai.

Imam Sualiman bin Harb par Imam Abu Dawood ki taraf mansoob jirah Abu Obaid al Aajiri ki wajah se saabit nahi, wajah ye hai ke ye Aajiri ba-zaat e khud majhool tha.

Khateeb Baghdadi ka riwayat bil-maana (روایت بالمعنیٰ) waali jirah karna do (2) wajah se mardood hai:

Awwal Ye jamhoor ki tauseeq ke khilaf hai.

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[340] Kitab uz Zoafa: 379
[341] Sunan Tirmizi: H2218 (وقال: هذا حديث حسن صحيح)
[342] Musnad Ahmad: V2 P313 H8137
[343] Al Kawaakib un Niraat Fee Ma'rafa Min Ikhtelaat Main ar Ruwaat as Siqaat la Ibnul Kiyaal: P53
[344] H24
[345] Ilmi Maqalaat: V1 P409-411
[346] Tehzeeb ul Kamaal: V7 P181-183
[347] Tehzeeb ut Tehzeeb: V4 P157 zer e naam Sulaiman bin Harb, Abdut Tawwab Academy, Multan)
[348] Al Qaul ul Mubeen: P68
[349] Tehzeeb ut Tehzeeb: V4 P158
[350] T: Haq ko chupaana [RSB]

Duwwam — Riwayat bil-maana jurm nahi, balke jaaez hai. Ba-sharte ke raawi siqa o sadooq ho, aur uski riwayat mein koi illat e qaadeha ya shuzooz saabit na ho. Yaad rah eke is riwayat mein Imam Sualiman bin Harb ﷺ munfarid nahi, balke doosre siqa raawiyo'n ne bhi yehi riwayat bayan ki hai.[351]

Tambeeh: Muhammad bin Isa bin Najeeh ﷺ ko Abu Haatim ar Raazi aur Ibne Hibban waghairahum ne siqa qarar diya hai, aur mere ilm ke mutaabiq kisi ne bhi un par jirah nahi ki. Lehaza unhe'n zaeef kehna baatil aur mardood hai.

[18] Qadiyani ne kaha: "*Muhammad bin Isa ke mutalliq khud Abu Dawood kehte hain:*

Ke, Kabhi kabhi tadlees kar liya karta tha.[352] ربما يدلس.[353]

Arz hai ke riwayat e mazkoora mein Abu Jaafar Muhammad bin Isa bin Najeeh al Baghdadi Ibn ut Taabe ne 'حَدَّثَنَا' keh kar simaa ki tasreeh kardi hai. Lehaza ye tadlees ka eteraaz karna khayanat hai.

Doosre ye ke yehi riwayat Imam Hammad bin Zaid se Muhammad bin Isa ke alaawa darj e zail raawiyo'n ne bhi bayan ki hai:

1. Sulaiman bin Harb.[354]
2. Qutaiba bin Saeed.[355]
3. Hajjaj bin Minhal al Anmaati[356] waghairahum.

[19] Allah Daata Qadiyani Jalandhari ne likha hai: "*Abu Dawood ke doosre tareeqa mein Abdul Aziz bin Muhammad aur A'la bin Abdur Rahman zaeef jaom/ Abdul Aziz bin Muhammad ko Imam Ahmad bin Hambal ne kahta-kaar. Abu Zar-a ne saee ul hifz* (سئ الحفظ) *aur Nisai ne kaha hai 'qawi nahi'* (ليس بالقوى), *Ibne Saad ke nazdeek 'kaseer ul ghalat'* (كثير الغلط) *tha*".[357] [358]

Arz hai ke Imam Abdul Aziz bin Muhammad ad Daraawardi ﷺ ko Imam Yahya bin Ma'in, Ajli, Imam Maalik aur jamhoor mohaddiseen ne siqa qarar diya hai.[359]

Lehaza un par baaz ulama ki jirah marjooh aur ghalat hai.

Doosra ye ke Imam Ahmad aur Imam Nisai dono se Abdul Aziz ki tauseeq bhi marwi hai aur Ibne Saad ne unhe'n siqa bhi likha hai. Lehaza jamhoor ulama ki tauseeq ke muqaable mein ye teen (3) aqwaal pesh nahi kiye jaa sakte. Teesra ye ke Sunan Abu Dawood (H4333) waali yehi hadees darj e zail imamo'n ne bhi Al-A'la bin Abdur Rahman bin Yaqoob ﷺ se bayan ki hai.

1. Shu'ba bain al Hajjaj.[360]
2. Ismail bin Jaafar bin Abi Kaseer.[361]

[20] Al-A'la bin Abdur Rahman ke baare mein qadiyani motariz ne likha hai: "*Isi tarha Abu Dawood waali riwayat ka doosra raawi Al-A'la bin Abdur Rahman bhi zaeef hai. Kyou'nke uske mutalliq Ibne Ma'in kehte hain:*"

ٰؤلاء الا ربعة ليس حديثهم حجةً (1) سهل بن ابى صالح. (2) العلاء بن عبد الرحمٰن. (3) عاصم بن عبيد الله. (4) ابن عقيل.[362]

"*In chaaro'n ki hadees hujjat nahi hai. Pas jaha'n tak raawiyo'n ka talluq hai ye riwayat qaabil e istenaad nahi*".[363]

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[351] Dekhiye Faqhra: [18]
[352] Tehzeeb ut Tehzeeb: V9 P348 zer e naam Muhammad bin Isa, Abdut Tawwab Academy, Multan
[353] Mizan ul Etedaal: V1 P373 zer e naam Saubaan, Darul Fikr al Arabi
[354] Sunan Abu Dawood: H4252
[355] Sunan Tirmizi: H2219
[356] Dalaael un Nuboowah lil Bayhaqi: V6 P527
[357] Tehzeeb ut Tehzeeb: V6 P315 zer e naam Abdul Aziz bin Muhammad Abdut Tawwab Academy, Multan
[358] Al Qaul ul Mubeen: P68
[359] Tehzeeb ut Tehzeeb: V6 P315-316, doosra nuskha: V6 P354-355; Mahnaama Al Hadees, Hazro: 69 P37-44
[360] Musnad Ahmad: V2 P457 H9897
[361] Musnad Abi Ya'la al Mawsli: V11 P394 H6511
[362] Tehzeeb ut Tehzeeb: V6 P13-15
[363] Al Qaul ul Mubeen: P68-69

Arz hai ke A'la bin Abdur Rahman ke haalaat Tehzeeb ut Tehzeeb ki aathwee'n (8th) jild mein hain. Unhe'n Imam Ahmad bin Hambal, Ibne Hibban, Ibne Saad, Tirmizi, aur jamhoor mohaddiseen ne siqa qarar diya hai.[364] Lehaza un par jirah mardood hai.

Imam Ibne Ma'in ne ek (1) qaul mein A'la bin Abdur Rahman ko "لَيْسَ بِهِ بَأْسَ" kaha.[365]

Lehaza unka A'la ko zaeef kehna mutlaqan nahi, balke Saeed al Maqbari ke muqable mein hai.[366]

Aur agar koi shakhs usey mutalq samajhta hai to ye qaul jamhoor ke khilaf hone aur ba-zaat e khud tauseeq se muaariz[367] o muntaaqiz[368] hone ki wajah se marjooh o ghalat hai.

Faaeda: Imam Yahya bin Ma'in ﷺ ne farmaya:

إِذَا قُلْلُ: لَيْسَ بِهِ بَأْسَ فَهُوَ ثِقَةٌ.

Jab main 'ليس به بأس' kahoo'n to wo (raawi) siqa hota hai.[369]

Qaraeen e Ikram! Aap ne dekh liya ke Saheeh Bukhari aur Saheeh Muslim waghairahuma ki saheeh ahadees par jirah karte hue Allah Daata Qadiyani Jalandhari ne kitni khayanate'n ki hain aur musalmano ko dhoka dene ki koshish ki hai, halaa'nke ye ahadees bila-shak o shuba saheeh aur hujjat hain. Walhamdulillah

Reh gaya mas-ala aayaat e quraniya aur ahadees e saheeha ke baare mein qadiyaniyo'n ki baatini tehrifaat e maanawiya, to ye salaf o saaleheen ke muttafiqa faham ke muqaable mein sirey se mardood aur baatil hain.

Khaatim un nabiyyeen ka maane aakhri nabi hi hai, jaisa ke Rasool Allah ﷺ ne farmaya:

وَ أَنَا آخِرُ الْأَنْبِيَاءِ.

Aur main aakhri nabi hoo'n.[370]

Aur isi par ummat e muslima ka ijma hai.

Isa bin Maryam ﷺ jo hamare Nabi ﷺ se pehle nabi the, qiyamat se pehle asmaan se naazil ho'nge.

Asmaan se nuzool ke hawaale ke liye dekhiye Kashf ul Astaar an (عن) Zawaaed ul Bazzaar[371] aur meri kitab[372].

Qiyamat se pehle tees (30) dajjaal aae'nge, jin ki mutaiyyan o mausoom bil-asma tadad kai lm Allah Ta'ala hi ke paas hai aur musalmano ke ijma se ye saabit hai ke Mirza Ghulam Ahmad Qadiyani bhi un tees (30) dajjaalo'n mein se ek (1) dajjaal tha.

[364] Tehzeeb ut Tehzeeb: V8 P166-167
[365] Taareekh Usman bin Saeed ad Daarmi: 623; Tehzeeb ut Tehzeeb: V8 P166
[366] Tehzeeb ut Tehzeeb: V8 P167
[367] T: Mukhalif [FL]
[368] T: Bar-aks, ulta, khilaaf
[369] At Taareekh ul Kabeer la Ibne Abi Khaithma: P592 faqhra: 1423; Al Kifaaya lil Khateeb Baghdadi: P22 (Sanad Saheeh)
[370] As Sunnah la Ibne Abi Aasim: 391 (Sanad Saheeh)
[371] V4 P142-143 H3396 (Sanad Saheeh)
[372] Ilmi Maqalaat: V1 P111-112

Qadiyaniyo’n Ki Mustadil Mardood Riwayaat Aur Unka Radd

Musalmano ko warghalane, gumrah karne, aur murtad banaane ke liye qadiyani o mirzai ‘hazraat’ kuch riwayaat bhi pesh karte hain, jo-ke usool e hadees ki roo se baatil aur na-qaabil e hujjat hoti hain. Lehaza is mazmoon mein qadiyaniyo’n mirzaiyo’n yaane khatm e nabuwwat ke munkireen ki mustadil zaeef, mardood aur mauzu riwayaat ma’ radd pesh e khidma hain.

[1]

Aur Isa bin Maryam ke alaawa koi mehdi nahi.[373] وَ لَا الْمَهْدِيُّ إِلَّا عِيْسَى ابْنُ مَرْيَمَ.

Is riwayat ki sanad 4 wajah se zaeef o mardood hai:

Awwal: Hasan Basri mudallis hain aur ye riwayat an (عن) se hai.

Jis raawi ka mudallis hona bil-ittefaq ya jamhoor mohaddiseen se saabit ho, chaahe wo Haafiz Ibne Hajar ki tabaqaati taqseem ke tabqa e saniya mein mazkoor ho, ya tabqa e oola mein, Saheeh Bukhari o Saheeh Muslim ke alaawa har kitab mein us mudallis ki an (عن) waali munfarid riwayat zaeef hoti hai. Jaisa ke Imam Shafai ke usool aur mohaddiseen e ikraam ki takhsisaat[374] se saabit hai, aur Sunan Ibne Majah waali is riwayat mein simaa ki tasreeh maujood nahi.

Duwam: Muhammad bin Khalid Al Jundi majhool hai, aur Imam Yahya bin Ma’in se ba-sanad e saheeh uski tauseeq saabit nahi.

Suwam: Sanad mein (izteraab waala) ikhtelaf bhi hai.

Chahrum: Abaan bin Saaleh ne Hasan Basri se nahi suna, lehaza ye sanad munqata bhi hai.

Is riwayat par mazeed jirah ke liye dekhiye Taareekh e Damishq la Ibne Asaakir.[375]

[2]

Aur agar (Ibrahim bin Muhammad ur Rasool Allah ﷺ) zinda rehte to Siddiq nabi hote.[376] وَ لَوْ عَاشَ لَكَانَ صِدِّيْقًا نَبِيًّا.

Ye riwayat do (2) wajah se mardood hai:

Awwal: Iska bunyadi raawi Abu Shaiba Ibrahim bin Usman al Waasti jamhoor mohaddiseen ke nazdeek sakht majrooh hai. Uske baare mein Imam Tirmizi ne farmaya: “مُنْكِرُ الْحَدِيْثِ”.[377]

Imam Nisai ne farmaya: “مَتْرُوْكُ الْحَدِيْثِ”.[378]

Imam Shu’ba ne farmaya:

Allah ki qasam! Usne jhoot bola hai.[379] كَذَبَ وَاللهِ.

Quduri Hanafi ne likha hai:

Aur kyou’nke be-shak waasit ka qaazi Abu Shaiba Ibrahim bin Usman kazzaab hai.[380] وَ لِأَنَّ أَبَا شَيْبَةَ إِبْرَاهِيْمَ بْنَ عُثْمَانَ قَاضِيْ وَاسِط كَذَّابٌ.

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[373] Sunan Ibne Majah: H4039
[374] T: Takhsees ki jamaa, khusoosiyat, mehfooz karna, mehfooz kiya jaana [FL]
[375] V47: P516-518
[376] Sunan Ibne Majah: H1511
[377] Sunan Tirmizi: H1026
[378] Kitab az Zoafa wal Matrukeen: 11
[379] Al Elal lil Imam Ahmad: 462 (Sanad Saheeh)
[380] At Tajreed lil Quduri: V1 P203 faqrah: 632

Jamhoor mohaddiseen ki jirah ke baad Yazeed bin Haroon waghaira ulama ka Abu Shaiba ki taareef karna jamhoor ke muqaable mein hone ki wajah se mardood hai. Lehaza Abdur Rahman Khadim Qadiyani ka apni Pocket Book[381] mein is raawi ka difaa karna usool e hadees aur asma ur rijaal ki roo se ghalat hai.

Duwwam Hakam bin Utaiba mudallis hain aur ye riwayat an (عن) se hai aur is baat ka koi suboot nahi ke ye hadees Hakam bin Utaiba ne Muqsim se suni thi.

Abdur Rahman Khadim Qadiyani ne is riwayat ke teen (3) shawaahid pesh kiye hain:

Pehli Riwayat: "*Doosri hadees: Allama Qastalani ne H Anas bin Maalik se ek (1) riwayat naqal ki hai:*"

Ke Hazrat Anas bin Maalik se marwi hai ke Aa'nhazrat sal-a'm (صلعم) ne farmaya ke agar wo (Ibrahim ﷺ) baaqi rehta to Nabi ho jaata. Uske aage (naaqil) apni raae likhta hai ke magar wo zinda na raha. Kyou'nke hamare nabi sal-a'm (صلعم) aakhri nabi hain. Raawi ka apna ijtihad hujjat nahi aur wo kis qadar ghalat hai. Uske bayan karne ki zaroorat nahi goya…[382]

وَ قَد رَوِیَ مِنۡ حَدِیۡثِ اَنَس ابۡن مَالِكَ قَالَ لَوۡ بَقِیَ یَعۡنِی اِبۡرَاهِیۡمُ ابۡنُ النَّبِیِّ صَلَّی اللّٰهُ عَلَیۡهِ وَسَلَّمَ لَکَانَ نَبِیًّا وَلٰکِنۡ لَمۡ یَبۡقَ لِاَنَّ نَبِیَّکُمۡ اٰخِرُ الۡاَنۡبِیَاءِ.[383]

Is ibaarat mein Khadim Qadiyani ne jhoot bole hain:

❁ Khadim Qadiyani ka ye kehna ke "Aa'nhazrat sal-a'm (صلعم) ne farmaya", bilkul jhoot hai. Kyou'nke is riwayat mein "قال رسول الله صلى الله عليه وسلم" ke alfaaz nahi.[384]

Balke Zarqani ne likha hai:

Ye riwayat Anas bin Maalik ﷺ par mauqoof (yaane unka qaul) hai.

مَوۡقُوۡفًا عَلَیۡهِ.

Is mauqoof riwayat ko saraahat ke saath marfoo bana dena Khadim Qadiyani ka kizb o iftara hai.

❁ Khadim Qadiyani ka ye kehna: "*Iske aage (naaqil) apni raae likhta hai*", bilkul jhoot hai. Kyou'nke ye naaqil ki raae nahi, balke mazkoora qaul bayan karne waale sahabi Syedna Anas bin Maalik ﷺ ka qaul hai. Jaisa ke Al-Muwahib aur uski sharah mein likha hua hai.

Al-Muwahib waale ne ye qaul Haafiz Abu Umar (Ibne Abdul Bar ﷺ) se naqal kiya hai aur Ibne Abdul Bar ki kitab Al Istea'ab Fee Asma ul Ashaab mein poori sanad ke saath ye qaul isi tarha mukammal mazkoor hai.[385]

Yaad rahe ke qaael[386] apne qaul ko aur raawi e hadees apni riwayat ko doosro'n ki ba-nisbat ba-khoobi jaanta hai.

Tambeeh: Ibne Abdul Bar, Qastalani, aur Zarqaani waali riwayat ke ek (1) bunyadi raawi Abu Yusuf Yaqoob bin al Mubaarak ki tauseeq kahee'n nahi mili aur jisey mil jaae to Maktaba al Hadees, Hazro, Zila Atak ke pata par rawaana kare. Taake qadiyaniyo'n ke khilaf dalaael e mutawaatira mein ek (1) aur riwayat ka izaafa ho jaae.

Baad mein Taareekh e Damishq la Ibne Asaakir[387] mein isi matan ke saath doosri sanad mil gai, jis mein Yaqoob bin al Mubaarak maujood nahi. Wallahu A'alam

Ibne Asaakir waali riwayat mein bhi Syedna Anas ﷺ ka qaul "لأن نبيكم آخر الأنبياء" maujood hai. Lehaza ye mauqoof asar qadiyaniyo'n ki daleel nahi, balke musalmano ki daleel hai. Walhamdulillah

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[381] P269-270
[382] Pocket Book: P271
[383] Al-Muwahib al-Ladunniyyah: V1 P200
[384] Dekhiye Al-Muwahib al-Ladunniyyah: V1 P399 (Taba Darul Kutub al Ilmiya, Beirut, Lebenon); Sharha Al-Muwahib al-Ladunniyyah lil Zarqaani: V4 P353 (taba ezan) (T: Publisher same as above)
[385] V1 P44 (Taba Dar ul Fikr, Lebanon) Tarjuma Ibrahim Ibn un Nabi ﷺ
[386] T: Kehne waala, bolne waala [FL]
[387] V3 P134-135

Doosri Riwayat:

وَرَوَى الْبَيْهَقِيْ بِسَنَدِهِ اِلَى عَبَّاسٍ اِنَّهُ لَمَّا مَاتَ اِبْرَاهِيْمُ ابْنُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اِنَّ لَهُ مُرْضِعاً فِى الْجَنَّةِ تُتِمُّ رَضَاعَهُ وَلَوْ عَاشَ لَكَانَ صِدِّيْقًا نَبِيًّا.[388]

Ye riwayat darj e zail kitabo'n mein Muhammad bin Yunus al Kadeemi ki sanad se maujood hai:

1. Dalaael un Nuboowah.[389]
2. Taareekh Damishq la Ibne Asaakir.[390]

Muhammad bin Yunus al Kadeemi al Basri ke baare mein Haafiz Ibne Hibban ne farmaya:

وَكَانَ يَضَعُ عَلَى الثِّقَاتِ، الْحَدِيْث وَضْعًا وَلَعَلَّهُ قَدْ وَضَعَ أَكْثَرَ مِنْ أَلْفِ حَدِيْثٍ.

Wo hadees ghad kar siqa raawiyo'n ki taraf mansoob karta tha aur shayad usne 1000 se ziyaada hadeese'n ghadi hain.[391]

Ibne Adee ne iski gawaahi di, ke Kadeemi hadeese'n waza'a[392] karta tha.[393]

Daraqutni aur jamhoor ne is par shadeed jirah ki aur jamhoor ki is jirah ke muqaable mein Ismail Khibti aur baaz un naas ki tauseeq mardood hai.

Kadeemi ke baare mein Qasim al Mutaraz ﷺ ne farmaya:

أَنَا أُحَاجُّهُ بَيْنَ يَدَيِ اللهِ بَرَكَ وَتَعَالَى يَوْمَ الْقِيَامَةِ وَأَقُوْل: إِنَّ هَذَا كَانَ يَكْذِبُ عَلَى رَسُوْلِكَ وَ عَلَى الْعُلَمَاءِ.

Main qiyamat ke din Allah Ta'ala ke saamne ghutne tek kar (bataur e gawaahi) kahoo'nga: Beshak ye shakhs (Kadeemi) tere Rasool aur Ulama par jhoot bolta tha.[394]

Imam Abu Haatim ar Raazi ﷺ ke saamne jab Muhammad bin Yunus al Kadeemi ki bayan karda baaz hadeese'n pesh ki gaee'n to unho'n ne farmaya:

لَيْسَ هَذَا حَدِيْثُ أَهْلِ الصِّدْقِ.

Ye sacche logo'n ki hadeese'n nahi hain.[395]

Teesri Riwayat:

وَعَنْ جَابِرِ بْنُ عِبْدِ اللهِ مَرْفُوْعًا لَوْ عَاشَ اِبْرَاهِيْمُ لَكَانَ نَبِيًّا.[396]

Taareekh e Damishq la Ibne Asaakir[397] ki is riwayat mein Abu Hamza al Sumali Saabit bin Abi Safiya jamhoor ke nazdeek majrooh raawi hai aur Haafiz Ibne Hajar al Asqalani ne farmaya: "ضَعِيْفٌ رَافِضِيٌّ"[398]

Al Hasan bin Abi Abdullah al Faraa ke haalaat matloob hain aur Haafiz Ahmad bin Muhammad bin Saeed al Kufi, yaane Ibne Aqdah Raafzi chor, saaqit ul adaalat hai.[399]

Ibne Aqda ke baare mein mashoor hanafi aalim Abul Hasan Ahmad bin Muhammad bin Jaafar al Baghdadi al Quduri (d 428h) ne likha hai:

وَ هُوَ مَعْرُوْفٌ بِوَضْعِ الْحَدِيْثِ.

Wo hadeese'n ghadne ke saath mashoor hai.[400]

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[388] Qadiyani Pocket Book: P272 (ba-hawaala Taareekh Ibne Asaakir)
[389] V7 P289, doosra (nuskha): V7 P229 H3344
[390] V3 P144
[391] Kitab ul Majruheen: V2 P313, doosra nuskha: V2 P332
[392] T: Ejaad karna, nai baat nikaalna [FL]
[393] Al Kaamil la Ibne Adee: V6 P2296, doosra nuskha: V7 P555
[394] Sawalaat as Suhmi: 74 (Sanad Saheeh)
[395] Kitab al Jirah wa Ta'adeel: V8 P122
[396] Pocket Book: P272 (ba-hawaala) Ibne Asaakir; Al Fataawa al Hadeesiya
[397] V3 P138-139
[398] Taqreeb ut Tehzeeb: 818
[399] Tehqeeqi Maqalaat: V1 P477-479
[400] At Tajreed: V3 P1381-1382 faqhra: 6051

Obaid bin Ibrahim an Nakhai ke haalaat bhi matloob hain.

Saabat hua ke "لَكَان نَبِيًا" waali riwaya tapne tamaam shawahid ke saath sakht zaeef, mardood aur mauzu hai.

[3] Imam ibne Abi Shaiba ne farmaya:

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا جَرِيرُ ابْنُ حَازِمٍ، عَنْ عَائِشَةَ، قَالَتْ: قُولُوا: خَاتَمُ النَّبِيِّينَ، وَلَا تَقُولُوا: لَا نَبِيَّ بَعْدَهُ.

Syeda Ayesha ﵂ se riwayat hai ke khaatim un nabiyyeen kaho aur ye na kaho ke aap ke baad koi nabi nahi.[401]

Ye riwayat sakht munqata hone ki wajah se zaeef o mardood hai.

Syeda Ayesha ﵂ 57h mein faut huee'n.[402] aur Jarir bin Haazim 170h mein faut hue.[403] Yaane 113 saal baad, aur kisi daleel se Jarir bin Haazim ﵀ ka Syeda Ayesha ﵂ ke daru mein paida hona bhi saabit nahi.

[4] Imam Abu Bakar bin Abi Shaiba ne farmaya:

حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، قَالَ: أَخْبَرَنَا عَمِرٌ، قَالَ: قَالَ رَجُلٌ عِنْدَ الْمُغِيرَةِ بْنِ شُعْبَةَ: صَلَّى اللهُ عَلَى مُحَمَّدٍ خَاتَمِ الْأَنْبِيَاءِ، لَا نَبِيَّ بَعْدَهُ، قَالَ الْمُغِيرَةُ: حَسْبُكَ إِذَا قُلْتَ: خَاتَمُ الْأَنْبِيَاءِ فَإِنَّا كُنَّا نُحَدَّثُ أَنَّ عِيسَى خَارِجٌ، فَإِنْ هُوَ خَرَجَ فَقَدْ كَانَ قَبْلَهُ وَبَعْدَهُ.

Amir (Ash Shu'bi ﵀) se riwayat hai ke Mughaira bin Shu'ba ﵁ ke paas ek (1) aadmi ne kaha: Muhammad Khaatim ul Ambiya ﷺ par durood ho, aap ke baad koi nabi nahi. Mughaira ne kaha: Jab toone Khaatim ul Ambiya keh diya to tere liye yehi kaafi hai, kyou'nke hame'n bataaya jaata hai ke Isa ﵇ khurooj farmae'nge. Pas jab wo khurooj farmae'nge to wo aap se pehle ke nabi hain aur baad waale nabi bhi hain.[404]

Is riwayat ka raawi Mujaalid bin Saeed al Hamdaani jamhoor mohaddiseen ke nazdeek zaeef tha.[405]

Is zaeef o mardood riwayat se bhi qadiyaniyo'n ka radd hota hai, kyou'nke is mein Bani Israel waale Syedna Isa bin Maryam ﵇ ki saraahat ke saath dobaara khurooj ka tazkira hai. Jabke qadiyani ye kehte hain ke "*Isa ﵇ asmaan se naazil nahi ho'nge, balke ummat mein paida ho'nge ya paida hue hain*". Aur paida hone waali baat kisi hadees ya kisi saheeh ul aqeeda musalman aalim se saraahatan saabit nahi.

[5]

لو كان موسىٰ و عيسىٰ حيين لما وسعهما إلا اتباعي.[406]

Tabarani ki Al Mojam ul Kabeer mein ye riwayat yaqeenan maujood nahi, lehaza Abdur Rahman Khadim Qadiyani ne Tabarani Kabeer par jhoot bola hai aur baaqi tamaam mazkoora o ghair-mazkoora kitabo'n mein ye riwayat baghair kisi sanad ke mazkoor hai, aur be-sanad riwayat mardood hoti hai.

Agar kisi qadiyani ko hadees ki kisi mustanad kitab mein is riwayat ki koi muttasil aur saheeh sanad mil jaae to Maktaba al Hadees, Hazro (Atak) ke unwaan par ittela rawaana kare. Warna jaan le, ke jis tarha khatm e nabuwwat ka inkaar karna insaan ke dozakhi banne ke liye kaafi hai, usi tarha Nabi e Kareem ﷺ par jhoot bolna bhi mojib e azaab un naar hai.

Al Bahr ul Muheet, Madaarij us Saalikeen, Bashaarat e Ahmadiya, Baraheen e Ahmadiya, aur Sharha Fiqa Akbar waghaira kitabo'n mein bhi is riwayat ki koi sanad maujood nahi.

Tambeeh: Ek (1) riwayat mein aaya hai ke:

[401] Musannaf Ibne Abi Shaiba: V9 P110 H26644
[402] Taqreeb ut Tehzeeb: 8366
[403] Taqreeb ut Tehzeeb: 911
[404] Musannaf Ibne Abi Shaiba: V9 P110 H26645
[405] Majmua az Zawaaed: V9 P416; Tehqeeqi Maqalaat: V3 P401
[406] Qadiyani Pocket Book: P200 (ba-hawaala: Tafseer Ibne Kaseer; Al Yawaqeet wal Jawaahir; Sharha Al-Muwahib al-Ladunniyyah; Fathul Bayan; Tabarani Kabeer)

Agar Musa zinda hote to unke liye meri ittba ke baghair koi chaara na tha.[407]

لَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي.

Ye riwayat Mujaalid bin Saeed (zaeef ind al jamhoor) ki wajah se zaeef hai aur uska koi shaahid bhi saheeh ya hasan nahi. Is riwayat ke zaeef o mardood shawaahid ke liye dekhiye Irwa ul Ghaleel lil Albani.[408] In Shawaahid ke alfaz mein bhi bohot bada farq hai.

[6]

Aur (Rasool Allah ﷺ ne) mujhe hadees sunaai, be-shak aap ko (Jibraeel ﷺ ne) hadees bayan ki: Har Nabi ke baad jo doosra nabi aaya to uski umar pehle nabi ki umar ki aadhi thi, aur beshak is (Jibraeel ﷺ) ne mujhe hadees bayan ki, ke be-shak Isa bin Maryam 120 saal zinda rahe aur main yehi samajhta hoo'n ke main saath (60) hijri ke shuru waale hisse mein (dunya se) jaane waala hoo'n.[409]

وَ أَخْبَرَنِيْ أَنَّهُ أَخْبَرَهُ أَنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا عَاشَ نِصْفَ عُمَرِ الَّذِيْ قَبْلَهُ، وَأَنَّهُ أَخْبَرَنِيْ أَنَّ عِيْسَى ابْنَ مَرْيَمَ عَاشَ عِشْرِيْنَ وَمِائَةَ سَنَةٍ وَلَا أُرَانِيْ إِلَّا ذَاهِبًا عَلَى رَأْسِ السِّتِّيْنَ.

Ye riwayat Muhammad bin Abdullah bin Umro bin Usman ad Deebaaj an (عن) Ammah Fatima bint al Hussain bin Ali bin Abi Taalib ki sanad se marwi hai. Muhammad bin Abdullah ad Deebaaj se raawiyo'n ka ikhtilaaf darj e zail hai:

Naafe bin Yazeed an (عن) Ghizya an (عن) Muhammad bin Abdullah ad Deebaaj an (عن) Fatimah bint al Hussain an (أن) Ayesha zauja an Nabi ﷺ ....[410]

نافع بن يزيد عن عمارة بن غزية عن محمد بن عبدالله الديباج عن فاطمة بنت الحسين أن عائشة زوج النبي صلى الله عليه وسلم كانت تقول: إلخ.

Naafe bin Yazeed se isey Saeed bin al Hakam bin Abi Maryam al Masri ne bayan kiya, aur Saeed se darj e zail raawiyo'n ne bayan kiya:

1. Umar bin Khattab.[411]
2. Yusuf bin Yazeed.[412]
3. Yahya bin Ayyub al E'laaf al Masri wa-a'nh (وعنه) At Tabarani fil Mojam al Kabeer.[413]

Yahya bin Ayyub al E'laaf ki riwayat mein ikhtelaaf hai. Imam Tabarani ne unse isi tarha riwayat bayan ki, lekin Abul Hasan Ali bin Muhammad al Masri ne isi sanad se:

❁ أَنَّ أُمَّهُ فَاطِمَةَ بِنْتَ الْحُسَيْنِ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا أَنَّهَا، كَانَتْ تَقُوْلُ... إلخ.

Ke matan se bayan ki.[414]

Ye riwayat siqa raawiyo'n ki riwayaat aur Naafe bin Yazeed ki kitab se nahi milti. Lehaza tasreeh e simaa waali riwayat marjooh hai.

4. Abu Khalid Yazeed bin Sinan.[415]
5. Yaqoob bin Sufyan al Faarsi.[416]

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[407] Musannaf Ibne Abi Shaiba: V5 P312 H26421 (Maktaba Shamela) (واللفظ له); Musnad Ahmad Mausoo-ah Hadeesiya: V22 P468 H14631; Musnad Abi Ya'la: 2135; Sunan Daarmi: 449

[408] H1589 (وقال: "حسن"!!)

[409] Al Mojam ul Kabeer lit Tabarani: V22 P417 H1031

[410] T: Urdu pdf mein sirf arabi ibaarat hai. Padhne waale ko padhne mein asaani ke liye maine (كانت تقول: إلخ) ke alaawa is saari ibaarat ko sirf roman mein transliterate kiya hai, iska tarjuma nahi kiya. [RSB]

[411] Al Ahaad wa Masaani la Ibne Abi Aasim: 2970

[412] Sharha Mushkil ul Asaar: 146, 1937

[413] V2 P417 H1031

[414] Dalaael un Nuboowah lil Bayhaqi: V7 P166-167 H3156; Majlisaan Min Amaali Abil Hussain bin Bushraan; V1 P212 H3

[415] Adh Dhariyaat at Taahiraat lid Dulaabi, Dulaabi fee nafsehi zaeef: 194

[416] Taareekh Damishq: V47 P481

6. Muhammad bin Muslim bin Waarah.[417]

Ye Naafe bin Yazee dki kitab se riwayat hai.

7. Muhammad bin Abdullah bin Abdur Raheem al Barqi.[418]

❁ عَبْدُ اللهِ بْنُ لَهِيْعَةَ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الدِّيْبَاجِ عَنْ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ فَاطِمَةَ بِنْتِ رَسُوْلِ اللهِ صلى الله عليه وسلم.إلخ.[419]

Ye sanad munqata hai. Fatima bint al Hussain ki paidaesh se pehle Syeda Fatima az Zohra wafaat paa gai thee'n. رضی اللہ عنہا

❁ عَبْدُ الرَّحْمٰنِ بْنِ أَبِى الرِّجَالَ الْأَنْصَارِىُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الدِّيْبَاجِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أُمِّهَا (أَيْ جَدَّتِهَا) فَاطِمَةِ رضی اللہ عنہا.إلخ.[420]

Ye sanad bhi munqata hai.

❁ Imam Ibne Shaheen al Baghdadi رحمہ اللہ ne farmaya:

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ، ثنا سُرَيْجِ بْنُ يُوْنُسَ، ثنا يُوسُفُ بْنُ يَعْقُوتَ الْمَاجِشُوْنِيُّ، عَنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِ وبْنِ عُثْمَانَ، أَنَّ فَاطِمَةَ رضی اللہ عنہا قالت: قَالَ لِيْ رَسُوْلُ اللهِ صلى الله عليه وسلم... إلخ [421]

Is riwayat ki sanad Muhammad bin Abdullah ad Deebaaj tak saheeh hai, lekin unke baad sakht munqata hai.

Khulaasa at Tehqeeq ye hai ke is riwayat mein Deebaaj ki waalida Fatima bint al Hussain ke Syeda Ayesha رضی اللہ عنہا se simaa ki saraahat saabit nahi, lehaza shuba e inqetaa hai.

Hamare ilm ke mutaabiq kisi qadeem mohaddis ne is riwayat ko saheeh qarar nahi diya, balke Haafiz Haithami ne (mutasaahil hone ke baawajood) isey zaeef kaha.[422]

Tambeeh: Muhammad bin Abdullah bin Umro bin Usman ad Deebaaj par Bukhari, Muslim, Ibne Khuzaima, Abu Ahmad al Haakim aur Haafiz Zahabi ne jirah ki hai.[423]

Ibnul Jaarood aur Ibne Hibban se bhi jirah naqal karne ki koshish ki gai hai, lekin unke muqaable mein Ibne Hibban[424], Ibne Khuzaima[425], Haakim[426], Ajli, Daraqutni[427], Ziya al Maqdisi[428], aur Zahabi ne tauseeq ki hai. Lehaza ye raawi qaul e raajeh mein sadooq, hasan ul hadees hain, aur unki bayan karda ye muztarib riwayaat wahem, shaaz aur mardood hain.

Is zaeef riwayat ke maanawi shawaahid darj e zail hain:

1. عَنْ زَيْدِ بْنِ أَرْقَمَ رضی اللہ عنہ بِلَفْظِ: مَا بُعِثَ نَبِيًّا إِلَّا عَاشَ نِصْفَ عُمْرِ الَّذِيْ قَبْلَهُ.[429]

Is riwayat ki sanad Obaid bin Ishaq al A'ataar (matrook raawi) ki wajah se sakht zaeef o mardood hai.

2. عَبْدُ الْكَرِيْمِ بْنُ يَعْقُوبَ، عَنْ جَابِرٍ، عَنْ أَبِى الطُّفَيْلِ عِنْ عَائِشَةَ عِنْ فَاطِمَةَ.[430]

Iski sanad mein Jaabir al Jofi sakht majrooh aur zaeef raafzi hai.[431]

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[417] Taareekh Damishq la Ibne Asaakir: V47 P481; Al Kifaaya: V1 P331
[418] At Tamheed la Ibne Abdul Bar: V14 P200-201
[419] Al E'lal lid Daraqutni: V15 P175-176; Tafseer Tabari: V6 P398 H7032
[420] Al E'lal lid Daraqutni: V15 P175 Sawaal: 3933
[421] Fazaael e Faatima la Ibne Shaheen: P
[422] Majmua Zawaaed: V9 P33 (قال: رواه الطبراهى باسناد ضعيف)
[423] Dekhiye Maqalaat al Hadees: P330
[424] As Siqaat: V7 P417; Saheeh Ibne Hibban)
[425] 2630
[426] 1654, 5260
[427] Sunan Daraqutni: V1 P262 H517
[428] Al Mukhtaara: V4 P275 H1470
[429] Kashf ul Astaar: 2341; At Taareekh ul Kabeer lil Bukhari: V7 P244-245; Al Kaamil la Ibne Adee: V6 P2102; Heelatul Auliya: V5 P68; (wa a'nha) "وعنه الديلمى" Ad Delmi: V4 P28 kama ballaghani "كما بلغنى"; Mushkil ul Asaar lit Tahawi: V5 P200 H1938. Nez dekhiye Silsila al Ahadees uz Zaeefa lil Albani: V9 P424 H4434; Kanz ul Ummaal: V11 P478 H32259; aur Maqalaat ul Hadees: P335-336
[430] Al Mojam ul Kabeer lit Tabarani: V22 P417-418 H1030
[431] Maqalaat ul Hadees: P332

3. ابْنُ لَهِيعَةَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.[432]

Iski sanad mein Ibnul Aswad ki tauseeq na-maaloom aur Ibne Lahiya ke ikhtelaat ki wajah se zaeef hain.[433]

4. ‘عَنْ أَبِي مَعْشَرِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ يَزِيْدَ بْنِ زِيَادٍ.[434]

Is sanad mein Abu Ma’shar zaeef aur sanad munqata hai.

5. عَنِ ابْنِ مَسْعُوْدٍ رضى الله عنه.

Ye be-sanad hai.[435]

6. عَنْ أُمِّ حَبِيْبَةَ رضى الله عنها. 40 saal

Ye riwayat be-sanad hai.

7. Mursal: Yahya bin Ja’dah ﷺ.[436]
   Ye sanad mursal hai.
8. Mursal: Ibrahim an Nakhai ﷺ.[437]
   Ye mursal hai aur sanad mein Sufyan Soori aur A’amash dono mudallis hain aur riwayat an (عن) se hai.

9. يَحْيَى بْنُ جَعْدَةَ عَنْ فَاطِمَةَ رَضِي الله عنها.[438]

   Ye sanad munqata hai.

10. Asar e Ibrahim an Nakhai.[439]

    Iski sanad mein A’amash mudallis hain aur sanad an (عن) se hai.

11. Asar e Saeed bin Jubair ﷺ.[440]

    Ye asar mursal hukman hai.

Khulaasa ye ke “*Ye riwayat apni tamaam sanado’n ke saath zaeef o mardood hai, aur iska matan bhi baatil hai*” jaisa ke Irshad ul Haq Athari ﷾ ke ek (1) shagird Khabeeb Ahmad (Faislabad) Sahab ne bhi likha hai.[441]

Jo log zaeef+zaeef riwayaat ekatthi karke zaeef riwayaat ko hasan li-ghairehi qarar dete hain. Unke liye ye riwayat bohot badi “phakki” hai, aur haq yehi hai ke riwayaat e zaeef ko jamaa o tafreeq karke hasan li-ghairehi o qaabil e hujjat qarar dena ghalat o mardood hai.

[7]

لَوْ لَمْ أُبْعَثْ فِيكُمْ لَبُعِثَ عُمَرُ بْنُ الْخَطَّابِ.

Agar main tumhare darmiyan (nabi ki haisiyat se) mab-oos na hota, to Umar bin Khattab mab-oos hote.[442]

Iski sanad mein Muhammad bin Obaid al Kufi majrooh hai. “له منكير” uski munkar riwayate’n hain.[443]

Aur “Rajul” (رجل) majhool hai.

Doosri Sanad: Al Kaamil la Ibne Adee.[444]

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[432] Kashf ul Astaar: 846; At Tamheed: V14 P199-200; Adh Dhariyaat at Taahiraat lid Dulaabi: 178
[433] Maqalaat ul Hadees: P334-335
[434] Tabaqaat Ibne Saad: V2 P195; Taareekh Damishq: V47 P482
[435] Maqalaat ul Hadees: P337
[436] Tabaqaat ibne Saad: V2 P308 (وسنده صحيح اليه)
[437] Tabaqaat Ibne Saad: V2 P308-309 waghaira
[438] Kitab al E’lal lid Daraqutni: V15 P173 mas-alah: 3931
[439] Taareekh Damishq: V47 P483
[440] Al Fitan lil Imam as Sadooq Naeem bin Hammad: V2 P703 H1987
[441] Maqalaat ul Hadees: P339; Mah-naama Al Hadees, Hazro Shumara: 44
[442] Fazaael us Sahaaba li Ahmad bin Hambal: V1 P428 H676
[443] Lisaan ul Mizaan: V5 P276, doosra nuskha: V6 P330
[444] V3 P1014, doosra nuskha: V4 P8

Is mein Rushdain bin Saad zaeef ind al jamhoor, Ibne Lahiya mudallis aur Muhammad bin Abdullah bin Saeed al Ghazza (?) hai. Nez ye riwayat maqloob hai. Jaisa ke Ibne Adee ne saraahat ki hai aur maqloob zaeef ki qism hai.

Teesri Sanad: "عَنْ بِلَالٍ رضى الله عنه".[445]

Is riwayat ki sanad mein Zakariyya bin Yahya Al Wiqaar kazzaab aur Abu Bakar bin Abdullah bin Abi Maryam al Ghassani zaeef hai, nez Ibne Adee ne usey ghair-mehfooz aur maqloob qarar diya hai.

Chauthi Sanad: Al Kaamil la Ibne Adee.[446]

Is sanad mein teen (3) wajah e zoaf hain:

Abu Qatada Abdullah bin Waaqid al Harrani matrook mudallis tha.[447]

Mus-ab bin Saad Abu Khaithma al Maseesi zaeef ind al jamhoor o mudallis tha. Balke Ibne Adee ne farmaya:

يُحَدِّثُ عَنِ الثِّقَاتِ بِالْمَنَاطِيرِ وَيُصَحِّفُ.

Wo siqa raawiyo'n se munkar riwayate'n bayan karta tha aur tasheef (riwayate'n padhne mein ghalati) karta tha.[448]

Umar bin al Hasan bin Nasar al Halabi ki tauseeq bhi matloob hai.

Paachwee'n Sanad: Hadees e Abi Bakr o Abi Huraira ﷺ.[449]

Iski sanad mein Ishaq bin Najeeh al Malta kazzaab hai aur doosri illate'n[450] bhi hain. Ek aur sanad mein bhi Abdullah bin Waaqid al Harraani matrook hai.[451]

Khulasa ut Tehqeeq: Ye riwayat apni tamaam sanado'n ke saath zaeef o mardood hai.[452]

[8]

اوحى الله تعلٰى إلٰى عيسٰى انتقل من مكان إلٰى مكان لئلا تعرف فتؤذى.

Allah Ta'ala ne H Isa ki taraf wahee ki, ke Aye Isa! Tu ek (1) jagah se doosri jagah chala jaa. Ta aisa na ho ke tu pehchaana jaae aur tujhe takleef di jaae.[453] [454]

Is riwayat ke baad Saaheb e Kanz ul Ummaal ne likha hai:

كر: عَنْ أَبِي هُرَيْرَةَ وَفِيْهِ هَانِئُ بنُ الْمُتَوَكِّلِ الأَسْكَنْدَرَانِيُّ، قَالَ فِي الْمُغْنِي: مَجْهُوْلٌ.

Isey Ibne Asaakir ne (Taareekh e Damishq mein) Abu Huraira ﷺ se riwayat kiya aur is sanad mein Haani bin Mutawakkil al Askandaraani hai. Uske baare mein (Zahabi ne) Al Mughni mein farmaya: Majhool hai.[455]

Abdur Rahman Qadim Qadiyani ne Saaheb e Kitab[456] ki is jirah ko chupaa kar un logo'n ki yaad taaza kardi, jinhe'n bandar aur khinzeer bana diya gaya tha.

Haani bin Mutawakkil ke baare mein Haafiz Ibne Hibban ne farmaya:

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[445] Al Kaamil: V3 P1071, doosra nuskha: V4 P175; Al Mauzuaat la Ibnul Jauzi: V1 P320 H594; Taareekh Damishq la Ibne Asaakir: V44 P116; Al Aali al Masnooah lis Siyuti: V1 P302

[446] V4 P1511, doosra nuskha: V5 P324

[447] Taqreeb ut Tehzeeb: 4090

[448] Dekhiye meri kitab Al Fath ul Mubeen: P63-64

[449] Musnad al Firdaus lid Delmi: V3 P417 H5167; Al Mauzuaat lil Jauzi: V1 P320 H595; Taareekh Damishq la Ibne Asaakir: V44 P114 ("غريب" :وقال); Al Aali al Masnooah: V1 P302

[450] T: Wajah, sabab, aeb, naqs [FL]

[451] Al Aali al Masnooah: V1 P302; Al Fawaaed al Majmooah (li Jirah a'laa kalaam as Siyuti: P337); Takhreej ul Ahya lil Iraqi: V3 P161 mein farmaya: "وَهُوَ مُنْكَرٌ"

[452] Dekhiye Tabaqaat ash Shaafaiyya lis Subki: V3 P509; Mausoo-ah al Ahadees wal Aasaar az Zaeefa wal Mauzooah: V8 P368-369 H21076, 21077

[453] Kanzul Ummaal: V2 P34

[454] Qadiyani Pocket Book: P203-204

[455] V3 P185 H5955; Taareekh e Damishq la Ibne Asaakir: V56 P188-189; Taareekh e Baghdad lil Khateeb: V4 P533 ت 1134

[456] Kitab Kanzul Ummaal ke musannif. [RSB]

Pas iski riwayato'n mein munkar riwayato'n ki kasrat hogai, lehaza kisi haal mein bhi isse hujjat pakadna jaaez nahi.[457]

فَكَثْرَ الْمَنَاكِيْرُ فِيْ رَوَايَتِهِ فَلَا يَجُوْزُ الْإِحْتِجَاجُ بِهِ بِحَالٍ.

Haafiz Zahabi ne isey Al Mughni Fiz Zoafa mein zikr kiya[458] aur Ibne Hibban ki jirah ki taraf ishaara kiya. Is riwayat ki baaqi sanad bhi mashkook o mardood hai.

[9]

Jo baat main Allah Ta'ala ki wahee se kahoo'n to wo durust hoti hai (yaane us mein ghalati ka imkaan nahi) lekin jo baat main us wahee e ilaahi ke tarjuma o tashreeh ke taur par apni taraf se kahoo'n to yaad rakho ke main bhi insaan hoo'n, main apne khayal mein ghalati bhi kar sakta hoo'n.[459]

ما حدثتكم عن الله سُبحٰنه، فهو حقٌّ و ما قلتُ فيه من قبل نفسي فانما انا بشر اخطئ و اصيب. [460]

Ye bilkul be-sanad aur be-asal riwayat hai, hamare ilm ke mutaabiq hadees ki kisi musnad kitab mein iski koi sanad mazkoor nahi aur aisi riwayat mauzoo (man-ghadat) hoti hai. Nez is riwayat ka qadiyani tarjuma o tashreeh bhi baatil hai.

[10] Aa'nhazrat ﷺ ne farmaya:

Abu Bakar ؓ is ummat mein sab se Afzal hai, siwaa e iske, ke ummat mein koi nabi ho. Yaane agar nabi ho to Hazrat Abu Bakar ؓ usse Afzal nahi, lehaza imkaan e nabuwwat fil khair e ummat saabit hai (nez dekho Jaame ul Sagheer lis Siyuti Misri Hashiya P6).[461]

ابو بكر افضل هذه الامة الا ان يكون نبى. [462]

Kanz ul Haqaaeq mein ye riwayat ba-hawaala far (فر) (Al Firdaus lid Delmi) mazkoor hai. Lekin ye riwayat Al Firdaus lid Delmi matboo (مطبوع) mein "إِلَّا أَنْ يَكُوْنَ نَبِيٌّ" ke izaafe ke saath nahi mili, balke sirf "وَ أَبُوْ بَكْرٍ أَفْضَلُ هَذِهِ الْأُمَّةِ" tak maujood hai.[463]

Aur Delmi waali riwayat bhi be-sanad hone ki wajah se mardood hai. Lehaza saabit hua ke qadiyani ki pesh-karda ye riwaya tbhi be-sanad, yaane mauzoo hai.

❁ Ek riwayat mein hai:

أَبُوْ بَكْرٍ خَيْرُ النَّاسِ بَعْدِيْ إِلَّا أَنْ يَكُوْنَ نَبِيٌّ.[464]

Ye riwayat Ismail bin Ziyaad ki wajah se mardood ya mauzoo hai. Isey Shaikh Albani aur Ghammari dono ne bhi mauzoo qarar diya hai.[465]

❁ Ek riwayat mein hai:

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[457] Al Majruheen: V3 P97
[458] V2 P707 ت 6725
[459] Qadiyani Pocket Book: P187
[460] Nabraas Sharah ash Sharah al Aqaaed Nasfi: P392
[461] Qadiyani Pocket Book: P272
[462] Kanz ul Haqaaeq Fee Hadees Khair ul Khalaaeq: P4
[463] V1 P437 H1779
[464] Al Kaamil la Ibne Adee: V5 P276 tarjuma Ikrima bin Ammaar; Akhbaar Al Asbahaan la Abi Naeem: V2 P122; Taareekh Damishq la Ibne Asaakir: V30 P12; Delmi: 1/1/77 (ba-hawaala Az Zaeefa lil Albani: V4 P170 H1676); Al Muttafiq wal Muftariq lil Khateeb: V2 P68 H181; At Tabarani (ba-hawaala: Majmua az Zawaaed: V9 P44 " وَقَالَ: فِيْهِ إِسْمَاعِيْلُ بْنُ زِيَادٍ وَ هُوَ ضَعِيْفٌ")
[465] Az Zaeefa: V4 P170 H1676; Al Mugheer lil Ghammar: P8

أَبُوْ بَكْرٍ وَ عُمَرُ خَيْرُ أَهْلِ الْأَرْضِ وَخَيْرُ الْأَوَّلِيْنَ وَخَيْرُ الْآخِرِيْنَ إِلَّا أَنْ يَكُوْنَ نَبِيٌّ.[466]

Ye riwayat mauzoo hai, iska raawi Jibroon bin Waadiq al Afriqi mut-ham[467] hai.[468]

❁ Ek riwayat mein hai:

مَا طَلَعَتِ الشَّمْسُ عَلٰى أَحَدٍ أَفْضَلَ مِنْ أَبِيْ بَكْرٍ، إِلَّا أَنْ يَكُوْنَ نَبِيٌّ.[469]

Is riwayat ki sanad mein Abu Bakar ya Abu Saeed al Bakri na-maaloom hai, lehaza ye riwayat mardood hai.

❁ Ek riwayat mein hai:

مَا بِالْمَدِيْنَةِ رَجُلٌ إِلَّا أَنْ يَكُوْنَ نَبِيٌّ أَفْضَلُ مِنْ عُمَرَ.[470]

Is mein "rajul" (رَجُلٌ) majhool hai aur sanad bhi munqata hai.

Khusala ut Tehqeeq: Ye riwayat apni tamam sanado'n ke saath zaeef o mardood hai.

Qadiyaniyo'n aur deegar munkireen e islam ka ye tareeqa hota hai ke musalmano ke khilaf zaeef, mardood, mauzoo, aur be-sanad riwayaat pesh karte hain, aur saheeh o saabit riwayaat ko zaeef saabit karne ki koshish karte hain.

Allah Ta'ala se dua hai ke tamaam musalmano ko aise tamaam logo'n ki saazisho'n aur akazeeb o iftera-aat se mehfooz rakhe. Aameen

[466] Al Mu-talif wal Mukhtalif lid Daraqutni: V2 P849; Al Kaamil la Ibne Adee: V2 P180

[467] T: Jis par tohmat lagaai gai ho [FL]

[468] Mizan ul Etedaal: V1 P387-388; Lisaan ul Mizaan: V2 P121 (taba: Dar ul Fikr)

[469] Fazaael us Sahaaba li Abdullah bin Ahmad: V1 P352 H508; Musnad Abd bin Hameed: H212

[470] Zawaaed Musnad al Haariz: V2 P595

Mirza Ghulam Ahmad Qadiyani Ke Tees (30) Jhoot

الحمد لله رب العالمين والصلوة والسلام على خاتم النبيين، أما بعد:

Muhammad Ghulam Ahmad Qadiyani ne jab 1891 mein maseeh e mauood aur misl e maseeh hone ka elaan karke Syedna Isa bin Maryam ﷺ ki maut waaqe hone ka daawa kya to Maulana Muhammad Hussain Bataalwi ne ek (1) fatwa murattab karke ulama ki khidmat mein pesh kiya. Is zamane ke mashoor ahle hadees aur ghair-ahle hadees ulama ne 1892 mein Mirza Ghulam Ahmad ko kaafir, dajjaal aur daaera e islam se khaarij qarar diya. Is fatwe par Maulana Syed Nazeer Hussain Dehelwi, Maulana Qazi Muhammad Sulaiman Mansoorpuri, Maulana Muhammab Basheer Sehsawaani, Maulana Abul Hasan Sialkoti, Maulana Shams ul Haq Azeemabadi, Maulana Haafiz Abdul Mannan Waziarabadi, Maulana Haafiz Abdullah Ghazipuri, Maulana Qazi Abdul Ahad Khanpuri, Maulana Abdul Azeez Raheemabadi, Maulana Abdul Jabbar Umarpuri, Maulana Muhammad Ibrahim Aarwi, Maulana Ahmad Hasan Dehelwi, Maulana Abdul Jabbar Ghaznawi, Maulana Abdul Haq Ghaznawi, aur Maulana Haafiz Muhammad Lakhwi waghairahum jaleel ul qadar ahle hadees ulama ke dastakhat hain. ﷺ

Ye sab se pehla fatwa tha jis mein mirza aur uske peirukaaro'n ko kaafir aur deen e islam se khaarij qarar diya gaya. Is fatwe ki tafsilaat Maulana Muhammad Hussain Bataalwi ke murattab karda: "*Paak o Hind ke ulama e islam ka awwaleen muttafiqa fatwa: Mirza Ghulam Ahmad Qadiani aur uske peirukaar daaera islam se khaarij hain*" aur "*Tehreek Khatm e Nabuwwat*" (matbooa Maktaba Quddusiya, Lahore) waghairahuma mein darj hain. Is fatwe par sab se pehle Syed Nazeer Hussain Mohaddis Dehelwi ke dastakhat aur mohor hai. ﷺ

Mirza Ghulam Ahmad ba-zaat e khud likhta hai: "*Gharz baani e istifta bataalwi* (بطالوی) *sahab aur awwal ul mukaffireen Miya'n Nazeer Hussain Sahab haina ur baaqi sab unke peiru hain jo aksar Batawli Sahab ki dil-joi aur dehelwi sahab ke haq ustaadi ki riaayat se unke qadam par qadam rakhte gae*".[471]

Mirza likhta hai: "*Aur yaad karo wo zamaana jabke ek (1) shakhs tujh se makr karega jo teri takfeer ka baani hoga aur iqrar ke baad munkar ho jaaega (yaane Maulwi Muhammad Hussain Sahab Bataalwi) aur wo apne rafeeq ko kahega (yaane Maulwi Nazeer Hussain Sahab Dehelwi ko) ke aye hamaan mere liye aag bhadka, yaane kaafir banaane ke liye fatwa de*".[472]

Mirza likhta hai: "*Aur Maulwi Muhammad Hussain jo baara (12) baras ke baad awwal ul mukaffireen bane, baani takfeer ke wohi the, aur is aag ko apni shohrat ki wajah se tamaam mulk mein sulgaane waale Miyaa'n Nazeer Hussain Sahab Dehelwi the*".[473]

Maulana Muhammad Hussain Bataalwi ﷺ ke baare mein Mirza Ghulam Ahmad likhta hai: "*Paentiswee'n (35th) peshan-goi. Shaikh Muhammad Hussain Bataalwi Sahab risaala Ashaa-at us Sunnah jo baani-ma-baani e takfeer hai, aur jis ki gardan par Nazeer Hussain Dehelwi ke baad tamaam mukaffiro'n ke gunah ka bojh hai, aur jis ke asaar ba-zaahir nihayat raddi aur yaas ki haalat ke hain. Uski nisbat teen (3) martaba mujhe maaloom hua hai ke wo apni is haalat par zalaalat se rujoo karega aur phir khuda uski aankhe'n kholega.* (وَاللهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ)".[474]

Maaloom hua ke Mirza Ghulam Ahmad ke apne eteraaf ke mutaabiq, sab se pehle uski takfeer karne waale Maulana Syed Nazeer Hussain Mohaddis Dehelwi aur Maulana Muhammad Hussain Bataalwi the. Raha Mirza ka ye shaitani ilhaam ke Bataalwi Sahab takfeer se rujoo kar le'nge, bilkul jhoota aur baatil saabit hua. Maulana Bataalwi Sahab

[471] Daafe ul Wasaawis/Aaina Kamalaat e Islam: P31; Roohaani Khazaaen: V5 P31

[472] Nuzool ul Maseeh: P154, doosra nuskha: P152, Roohaani Khazaaen: V8 P530

[473] Tohfa Goladwiya: P129, doosra nuskha: P75; Roohaani Khazaaen: V17 P215 hashiya Tazkiyra (taba duwwam) P91 tahat raqam: 113

[474] Siraaj ul Muneer: P78; Roohaani Khazaaen: V12 P80

apni wafaat tak deen e islam par saabit qadam rahe, aur miza aur zurriyat e mirza ko kaafir o murtad samajhte rahe aur usi taraf qaul o fe'l se daawat dete rahe.

Abul Qasim Muhammad Rafeeq Dilawari Deobandi Taqleedi ne Maulana Bataalwi aur Munshi Ilaahi Bakhsh ke baare mein likha hai: "*In dono hazraat ne na sirf qubool e mirzaiyat se eraaz kiya, balke mirzaiyat ka baptisma lene ke bajaae ulta akheer waqt tak miraziyat ke jism par churke lagaate aur ilhaami sahib ke seena par moong dalte rahe. Tardeed e mirzaiyat Maulana Bataalwi ka to din-raat ka mashghala tha, lekin Munshi Ilaahi Bakhsh bhi qadiyan-shikni mein kisi se peeche nahi rahe*".[475]

Yaane Deobandiyo'n ke nazdeek Maulana Bataalwi ﷺ mirzaiyat o qadiyaniyat ke sakht mukhalif aur qadiyan-shikni mein pesh-pesh the.

Is tamheed ke baad Muhammad Ghulam Ahmad Qadiyani ke be-shumaar jhooto'n mein se tees (30) jhoot ba-hawaala pesh e khidmat hain:

Jhoot Number 1: Muhammad Ghulam Ahmad likhta hai: "*Ek (1) aur hadees bhi Maseeh ibne Maryam ke faut ho jaane par dalaalat karti hai aur wo ye hai ke Aa'nhazrat ﷺ se poocha gaya ke qiyamat kab aaegi, to aap ne farmaya ke aaj ki taareekh se sau (100) baras tak tamam bani e aadam par qiyamat aajaaegi*".[476]

Tabsara: Aisi koi hadees jis mein aaya ho ke aaj ki taareekh se sau (100) baras tak tamaam bani e aadampar qiyamat aajaaegi, hadees ki kisi kitab mein maujood nahi hai. Lehaza Mirza ne Nabi e Kareem ﷺ par jhoot bola hai. Ek (1) riwayat mein aaya hai ke Rasool Allah ﷺ se qiyamat ke baare mein poocha gaya to aap ne farmaya:

لَا تَأْتِيْ مِائَةُ سَنَةٍ وَعَلَى الْأَرْضِ نَفْسٌ مَنْفُوْسَةٌ الْيَوْمَ .

Sau (100) saal nahi aae'nge aur zameen par aaj ke din jitney mutanaffis maujood hain un mein se koi bhi baaqi nahi rahega.[477]

Is hadees ka matlab ye hai ke jis din Rasool Allah ﷺ ne irshad farmaya to us din tak jitney insaan (aur jaandaar) paida ho chuke the un mein se koi mutanaffis bhi sau (100) saal ke baad zinda nahi rahega.[478]

Ye pesh-goi harf-ba-harf poori hui. Agar koi kahe ke sawaal to qiyamat ka tha? Arz hai ke qiyamat ka ilm sirf Allah hi jaanta hai. Aap ﷺ ne ye baat doosri ahadees mein bayan farmadi hai. Lehaza aap ne poochne waalo'n ko unki apni wafaat ka aakhri waqt bataa diya.

Jhoot Number 2: Muhammad Ghulam Ahmad likhta hai: "*Aur auliya e guzishta ke kushoof ne is baat par qatai mohor lagaa di ke wo chaudhwee'n sadee ke sar par paida hoga aur nez ye ke Punjab mein hoga*".[479]

Tabsara: Auliya ke segha e jama ko chodiye, kisi ek (1) sacche waliullah se bhi ye daawa saabit nahi hai ke maseeh e mauood par chaudhwee'n sadee ke sar par paida hoga aur Punjab mein hoga. Nez dekhiye mirza ka jhoot number 6 ma'a (مع) tabsara.

Tambeeh 1: Qaul e raajeh mein Nabi aur Rasool ke siwa kisi ko bhi kashf ya ilhaam qat-an nahi hota jaisa ke Saheeh Bukhari ki hadees mein ishaara ha:

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[475] Raees e Qadiyan: V2 P133

[476] Izaaha e Auhaam: P127, doosra nuskha: P252, Roohaani Khazaaen: V3 P227

[477] Saheem Muslim: H2539 (واللفظ لہ); Al Mojam us Sagheer lit Tabarani: V1 P31, doosra nuskha: P15

[478] Musnad Ahmad: V1 P93 H714 (Sanad Hasan)

[479] Arbaeen Number 2: P29, doosra nuskha: P23, Roohaani Khazaaen: V17 P371

Yaqeenan tum se qabl saabiqa ummato'n mein aise log hote the, jinhe'n ilhaam hota tha aur agar meri is ummat mein koi hota to wo Umar bin Khattab (hote).[480]

إِنَّهُ قَدْ كَانَ فِيمَا مَضَىٰ قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُونَ، وَإِنَّهُ إِنْ كَانَ فِيْ أُمَّتِيْ هَذِهِ مِنْهُمْ فَإِنَّهُ عُمَرُ بْنُ الْخَطَّابِ .

Is hadees mein "إن كان" ke alfaaz se saaf zaahir hai ke ummat mein kisi ko bhi kashf o ilhaam nahi hota. Raha Saheeh ul Aqeeda musalmano ke ru-ya[481] e saaleha ka mas-ala to unka wuqoo mumkin hai. Logo'n ke baaz andaazo'n aur qiyasaat ko kashf o ilhaam ka naam dena ghalat aur baatil hai.

Tambeeh 2: Aakhri Nabi Muhammad ur Rasool Allah ﷺ ke aajaane ke baad ab qiyamat tak nabiyyo'n aur rasoolo'n ka silsila khatam aur munqata ho gaya hai. Ab na koi rasool paida hoga aur na koi nabi paida hoga. Rasool Allah ﷺ ne farmaya:

Be-shak risaalat aur nabuwwat munqata ho gai hai, pas mere baad na koi rasool hoga aur na koi nabi.[482]

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدِ انْقَطَعَتْ فَلَا رَسُوْلَ بَعْدِيْ وَلَا نَبِيَّ.

Rasool Allah ﷺ ne farmaya:

Aur main aakhri nabi hoo'n aur tum aakhri ummat ho.[483]

وَ أَنَا آخِرُ الْأَنْبِيَاءِ، وَأَنْتُمْ آخِرُ الْأُمَمِ.

Nabi e Kareem ﷺ se pehle mab-oos hone waale Syedna Isa bin Maryam عليه السلام jo Bani Israel ki taraf bheje gae the, qiyamat se pehle asmaan se naazil ho'nge. Nabi ﷺ ne farmaya:

Phir Isa bin Maryam عليه السلام[484] *asmaan se naazil ho'nge.*[485]

ثُمَّ يَنْزِلُ عِيْسَى ابْنُ مَرْيَمَ عليه السلام مِنَ السَّمَاءِ.

Jhoot Number 3: Mirza Qadiyani ne likha: "*Masalan Saheeh Bukhari ki wo hadeese'n jin mein aakhri zamana mein baaz khaleefo'n ki nisbat khabar di gai hai, khaas kar wo khalifa jis ki nisbat bukhari mein likha hai ke asmaan se uski nisbat awaaz aaegi ke* (هٰذَا خَلِيْفَةُ اللهِ الْمَهْدِيُّ). *Ab socho ke ye hadees kis paaya aur martaba ki hai jo aisi kitaab mein darj hai jo ashah ul kutub baad kitab ullah hai*".[486]

Tabsara: Is qism ki koi hadees Saheeh Bukhari mein maujood nahi hai. Yaad rahe ke namaz padhne aur doosre umoor mein nabi ko sahoo ho sakta hai, taake logo'n ko sahoo ka tareeqa maaloom ho jaae aur ye bhi maaloom ho jaae ke Nabi ﷺ bashar makhooq hain, maabood nahi hain, lekin riwayat bayan karne ya hawaala dene mein nabi ko qat-an sahoo nahi hota aur na ghalati lagti hai. Nabi ghalat hawaala deta hi nahi, lehaza mirziyo'n qadiyaniyo'n ka namaz mein sahoo ki riwayat se istedlal karna mardood hai.

Tambeeh: Is mafhoom ki ek (1) riwayat Sunan Ibne Majah[487], Al Mustadrak lil Haakim[488], aur Dalaael un Nubuwwah lil Bayhaqi[489] mein marwi hai. Lekin uski sanad Sufyan Soori (mudallis) ki tadlees ki wajah se zaeef hai. Lehaza is riwayat ko saheeh qarar dena ghalat hai.

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[480] Saheeh Bukhari: Kitab Ahadees ul Ambiya H3469

[481] T: Khwab [RSB]

[482] Sunan Tirmizi: H1272 (وقال: صحيح غريب) (Sanad Saheeh); Imam Haakim ne Muslim ki shart par isey saheeh kaha: V4 P391 (و وافقه الزهبی)

[483] Kitab us Sunnah la Ibne Abi Aasim: 391 (Sanad Saheeh); Kita bush Shareea lil Aajiri: P376 H882 (Sanad Saheeh) (عمرو بن عبدالله الحضرمی السیبانی ثقة و ثقه العجلی و المعتدل و ابن حبان)

[484] T: Urdu pdf mein shayad ghalati se is hadees ke arabi matan aur urdu tarjuma dono mein عليه السلام ki jagah ﷺ type ho gaya tha. Jisko maine عليه السلام se badal kar ﷺ kar diya hai. [RSB]

[485] Kashf ul Astaar an (عن) Zawaaed ul Bazzaar: V4 P142 H3396 (Sanad Saheeh)

[486] Shahaadat ul Quran A'ala Nuzool ul Maseeh al Mauood Fee Aakhir uz Zamaan: P41; Roohaani Khazaaen: V6 P337

[487] H4084

[488] V4 P463-464 H8432, V4 P502 H7531

[489] V6 P515

Jhoot Number 4: Muhammad Ghulam Ahmad ne likha hai: "*Dekho Tafseer e Sanaai ke us mein bade zor se hamare is bayan ki tasdeeq maujood hai aur us mein ye bhi likha hai ke Abu Huraira ﷺ ke nazdeek yehi maane hain. Magar Saaheb e Tafseer likhta hai ke: 'Abu Huraira faham e quran mein naaqis hai, aur uski diraayat*[490] *par mohaddiseen ko eteraaz hai. Abu Huraira mein naqal karne ka maaddah tha aur diraayat aur faham se bohot hi kam hissa rakhta tha'. Aur main kehta hoo'n…*".[491]

Tabsera: Syedna Abu Huraira ﷺ ke baare mein Tafseer e Sanai ya Tafseer e Mazhari az Sanaullah Paanipati mein is qism ki koi baat likhi hui nahi hai. Syedna Abu Huraira ﷺ riwayat e hadees mein aala darje ke siqa, fahem e quran ke zabardast maahir aur diraayat mein azeem ush shaan martaba rakhte the.

Jhoot Number 5: Mirza ne likha hai: "*Aur mujhe maaloom hai ke Aa'nhazrat ﷺ ne farmaya hai ke jab kisi sheher mein wabaa naazil ho to us sheher ke logo'n ko chaahiye ke bila-tawaqquf us sheher ko chodh de'n, warna wo khuda ta'ala se ladaai karne waale thehre'nge*".[492]

Tabsara: Aisi koi hadees kutub e ahadees mein qat-an maujood nahi hai ke wabaa naazil ho to us sheher ke log bila-tawaqquf us sheher ko chod de'n. Warna wo Allah se ladaai karne waale thehre'nge. Balke uske saraasar bar-aks Saheeh Bukhari[493] o Saheem Muslim[494] ki hadees mein aaya hai ke: "*Agar tum kisi zameen mein taaoon ke baare mein suno, to waha'n na jaao, aur agar tumhare ilaaqe mein taaoon aajaae to apne ilaaqe se baahar na niklo*".

Jhoot Number 6: Ghulam Ahmad ne likha hai: "*Aisa hi ahadees e saheeha mein aaya tha ke wo maseeh e mauood sadee ke sar par aaega aur wo chaudhwee'n sadee ka mujaddid hoga*".[495]

Tabsara: In alfaaz ya is mafhoom ki ek (1) bhi saheeh hadees roo e zameen par maujood nahi hai. Nez dekhiye mirza ka jhoot number 2 ma'a (مع) tabsara.

Jhoot Number 7: Mirza Qadiyani ne likha hai:

وقد قال رسول الله صلى الله عليه وسلم فى آخر وصاياه التى توفى بعدها خذوا بكتاب الله واستمسكوا به وأوصى بكتاب الله وهذا الكتاب الذى هدى الله به رسولكم فخذوا به تهتدوا، ما عندنا شئ الاكتاب الله فخذوا بكتاب الله، حسبكم القرآن، ما كان من شرط ليس فى كتاب الله فهو باطل، قضاء الله أحق، خسبنا كتاب الله، انظروا صحيح البخارى و مسلم فان هذه الاحديث كلها موجودة فيهما.[496]

Tabsara:

أَقُوْلُ: لَا تُوجَدُ هٰذِهِ الْأَحَادِيْثُ فِيْ صَحِيْحِ الْبُخَارِيِّ وَلَا فِيْ صَحِيْحِ مُسْلِمٍ فَالْمِيْرزَا غُلَامُ أَحْمَد قَادِيَانِيٌّ كَذَبَ عضلَيْهِمَا.

Mirza ne darj e baala arabi ibaare'n likh kar kaha ke ye tamaam hadeese'n Saheeh Bukhari o Saheeh Muslim mein maujood hain, halaa'nke ye saari hadeese'n Saheeh Bukhari o Saheeh Muslim mein maujood nahi hain. Aur na kiis saheeh hadees mein unka wajood milta hai. Pas mirza ne Rasool Allah ﷺ, Saheeh Bukhari aur Saheeh Muslim par jhoot bola hai.

Jhoot Number 8: Ghulam Ahmad Qadiyani ne likha hai: "*Main wohi hoo'n jiske waqt mein ount bekaar ho gae aur pesh-goi aayat e kareema* 'وَإِذَا الْعِشَارُ عُطِّلَتْ' *poori hui…*".[497]

[490] T: Aqal, samajh [FL]
[491] Zameema Baraheen e Ahmadiya: Hissa Panjum: P410, doosra nuskha: P234; Roohaani Khazaaen: V21 P410
[492] Majmua Ishteharaat: V2 P713 Number289
[493] H5728
[494] H2218
[495] Zameema Baraheen e Ahmadiya: Hissa Panjum: P359, doosra nuskha: P188; Roohaani Khazaaen: V21 P359
[496] Humaamah al Bushra: P55; Roohaani Khazaaen: V7 P252-253
[497] Nuzool e Maseeh zameema: P4, doosra nuskha: P2; Roohaani Khazaaen: V19 P108

Tabsara: Mirza ki paidaesh se lekar maut (1908) tak ount bekaar nahi hue aur miza ki maut se lekar aaj (2007) tak ount bekaar nahi hue, balke ounto'n par sawaari aur bar-bardaari[498] ka silsila abhi tak jaari hai.

Jhoot Number 9: Muhammad Ghulam Ahmad Qadiyani ne likha hai: "*Aur ounto'n ke chode jaane aur nai sawaari ka istemaal agar-che bilaad e islamiya mein qareeban sau (100) baras se amal mein aaraha hai lekin ye peshgoi ab khaas taur par Makka Moazzama aur Madina Munawwara ki rail taiyyare hone se poori ho jaaegi kyou'nke wo rail jo damishq se shuru hokar madina mein aaegi wohi Makka Moazzama mein aaegi, aur ummeed hai ke bohot jald aur sirf chand saal tak ye kaam tamaam ho jaaega. Tab wo ount jo 1300 baras se haajiyo'n ko lekar Makka se Madina ki taraf jaate the yek dafa bekaar ho jaae'nge…*".[499]

Mirza ne mazeed kaha: "*Aur anqareeb wo waqt aata hai balke bohot nazdeek hai. Jabke makka aur madina ke darmiyan rail jaari ho kar wo tamaam ount bekaar ho jaae'nge. Jo 1300 baras se ye safar e mubaarak kar rahe the*".[500]

Tabsara: Ye kehna ke Madina Taiyyaba aur Makka Moazzama ke darmiyan rail chalegi, Muhammad Ghulam Ahmad ka sareeh jhoot hai. Uski zindagi aur maut se lekar aaj (2007) tak madina aur makka ke darmiyan koi rail nahi chali aur na koi patri maujood hai.

Jhoot Number 10: Mirza ne kaha: "*Jaisa ke Aa'nhazrat Sal-am* (صلعم) *roohaani aur rabbani ulama ke liye ye khush-khabri farma gae hain ke* 'علماء أمتی کا نبیاء بنی اسرائیل'"[501].

Tabsara: Ye koi hadees nahi hai, balke bilkul be-asal o be-sanad jumla hai.[502]

Jhoot Number 11: Muhammad Ghulam Ahmad ne likha: "*Waazeh ho ke is aayat e kareema se wo hadees mutaabiq hai jo Paighambar e Khuda ﷺ farmate hain:*

من لم یعرف امام زمانه فقد مات میتة الجاهلیة.

Jis shakhs ne apne zamaane ke imam ko shanakht na kiya, wo jaahiliyat ki maut par mar gaya.[503]

Tabsara: In alfaaz ke saath koi hadees ahle sunnat ki kisi hadees ki kitab mein baa-sanad maujood nahi hai. Ye shiyo'n ki bilkul be-asal riwayat hai.[504]

Tambeeh: Shia Raafziyo'n ki kitab Usool e Kaafi[505] mein ek (1) riwayat shia raawiyo'n ki sanad ke sath Imam Abu Abdullah Jaafar bin Muhammad as Saadiq ﷺ se marwi hai, jo munqata hone ki wajah se mardood hai.

Jhoot Number 12,13: Muhammad Ghulam Ahmad ne likha hai: "*Ye to sach hai ke maseeh apne watan galeel mein jaa kar faut ho gaya*".[506]

Tabsara: Ye bilkul be-asal aur jhooti baat hai. Yaad rah eke galeel falasteen ka ek (1) muqaam hai.

Muhammad Ghulam Ahmad ne doosri jagah likha hai: "*Aur yehi sach hai ke maseeh faut ho chukka aur sirinagar mohalla khanyaar mein uski qabar hai*".[507]

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[498] T: Bojh uthaana [FL]

[499] Tohfa Goladwiya: P108-109, doosra nuskha: P46; Toohaani Khazaaen: V17 P194-195

[500] Tazkiratush Shahadatain: P36, doosra nuskha: P34; Roohaani Khazaaen: V20 P36

[501] Izaaha Auhaam: P130, doosra nushkha: P258-259; Roohaani Khazaaen: V3 P230; V6 P323

[502] Silsila al Ahadees uz Zaeefa wal Mauzooah lil Albani: V1 P480 H466

[503] Shahadat ul Quran: P38; Roohaani Khazaaen: V6 P334

[504] Silsila al Ahadees uz Zaeefa wal Mauzooah lil Albani: V1 P354-355 H350

[505] V1 P377

[506] Izaaha Auhaam: P253, doosra nuskha: P473; Roohaani Khazaaen: V3 P353

[507] Kashti e Nooh: P78, doosra nuskha: P69; Roohaani Khazaaen: V19 P76

Tabsara: Ye bhi bilkul jhooti aur be-asal baat hai aur mirza ki pehli baat ke bhi saraasar khilaf hai. Syedna Isa bin Maryam ﷺ ke baare mein mashoor taabai Imam Hasan Basri ﷺ (d 110h) farmate hain:

وَ اللهِ! إِنَّهُ الآنَ لَحيّ عِنْدَ اللهِ.

Allah ki qasam! Be-shak wo (Isa ﷺ) Ab Allah ke paas zinda hain.[508]

Imam Hasan Basri ne aayat: "لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ"[509] ki tashreeh mein farmaya:

قبل موت عيسى، إِنَّ اللهَ رَفَعَ إِلَيْهِ عِيْسَى، وَهُوَ بَاعِثُهُ قَبْلَ يَوْمِ الْقِيَامَةِ مَقَامًا يُؤْمِنُ بِهِ الْبَرُّ وَالْفَاجِرُ.

Isa ﷺ ki maut se pehle, be-shak Allah ne Isa ﷺ ko apne paas utha liya aur wo unhe'n qiyamat se pehle aise muqaam par mab-oos (naazil) farmaega ke nez o badd (sab) un par imaan le aae'nge.[510]

Jhoot Number 14: Mirza ne Nabi e Kareem ﷺ ke baare mein likha hai: "*Taareekh-daan log jaante hain ke aap ke ghar mein 11 ladke paida hue the aur sab ke sab faut ho gae the…*".[511]

Tabsara: Nabi ﷺ ke ghar mein 11 ladko'n ke paida hone waali baat bilkul jhoot hai.

Jhoot Number 15: Muhammad Ghulam Ahmad Qadiyani ne kaha: "*Abu Jahal is ummat ka firaun tha, kyou'nke usne bhi Kareem ص ki chand din parwarish kit hi, jaisa ke firaun e misr ne H Musa ع ki parwarish ki thi*".[512]

Tabsara: Abu Jahal laeen ka Syedna Muhammad ur Rasool Allah ﷺ ki chand din ya chand minute parwarish karna Muhammad Ghulam Ahmad ka kaala jhoot hai.

Jhoot Number 16: Mirza Qadiyani ne likha hai: "*Ek (1) martaba Aa'nhazrat ﷺ se doosre mulko'n ke ambiya ki nisbat sawaal kiya gaya to aap ne yehi farmaya ke har-ek mulk mein Khuda Ta'ala ke nabi guzre hain aur farmaya:*"

كَانَ فِيْ الْهِنْدِ نَبِيًّا اَسْوَدَ اللَّوْنِ اِسْمُهُ كَاهِنَا.

Hind mein ek (1) nabi guzra hai, jo siyaah rang ka tha aur naam uska kaahin tha yaane kanhaiyya jisko krishn kehte hain.[513]

Tabasara: Aisi koi hadees roo e zameen par maujood nahi hai, balke is ibaarat mein mirza ne Nabi e Kareem ﷺ par sareeh jhoot bola aur bohtaan baandha hai. Abdur Rahman Khadim Qadiyani ne likha hai ke: "*Ye hadees Tareekh e Hamdaan Delmi Baab ul Kaaf mein hai*".[514] Arz hai ke asal kitab Taareekh e Hamdaan se is riwayat ki mukammal sanad o matan ma'a (مع) hawaala o tehqeeq pesh kare'n warna sun le'n ke Rasool Allah ﷺ ne farmaya:

لَا تَكْذِبُوْا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلْيَلِجِ النَّارَ.

Mujh par jhoot na bolo, kyou'nke be-shak jis ne mujh par jhoot bola to wo (jahannum ki) aag mein daakhil hoga.[515]

Jhoot Number 17: Mirza Qadiyani ne likha hai: "*Taareekh ko dekho, ke Aa'nhazrat ﷺ wohi ek (1) yateem ladka tha jis ka baap paidaesh se chand din baad hi faut ho gaya aur maa'' sirf chand maah ka baccha chodh kar mar gai thi*".[516]

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[508] Tafseer Ibne Jarir Tabari: V6 P14 H10798 (Sanad Saheeh)
[509] Surah Nisa: 159
[510] Tafseer Ibne Abi Haatim: V4 P1113 H6251 (Sanad Saheeh)
[511] Chashma e Ma'rafat: Doosra Hissa: P299, doosra nuskha: P286; Roohaani Khazaaen: V23 P299
[512] Malfuzaat e Mirza: V2 P202, 17 April 1902, doosra Nuskha: V3 P272
[513] Chashma e Ma'rafat: (ka aakhir) P10-11; Roohaani Khazaaen: V23 P382
[514] Pocket Book: P533
[515] Saheeh Bukhari: H106 (و اللفظ له); Saheem Muslim: 1
[516] Paigham e Sulah: P38; Roohaani Khazaaen: V23 P465

Tabsara: Ye dono baate'n mirza ka jhoot hain, kyou'nke Nabi e Kareem ﷺ ke waalid aap ki paidaesh se kuch mahine pehle faut ho gae the aur aap ki waalida aap ki wilaadat ke che (6) saal baad faut huee'n.[517]

Jhoot Number 18: Mirza ne likha: "*Aur ek (1) aur daleel aap ke suboo e nabuwwat par ye hai ke tamaam nabiyyo'n ki kitabo'n se aur aisa hi quran shareef se bhi ye maaloom hota hai ke khuda ne adam se lekar aakheer tak dunya ki umar 7000 baras rakhi hai aur hidayat aur gumrahi ke liye hazar-hazar saal ke daur muqarrar kiye hain*".[518]

Tabsara: Mirza ka ye daawa quran e majeed par sareeh jhoot aur bohtaan hai.

Jhoot Number 19: Mirza Qadiyani ne likha hai: "*Aur ek jagah par jaha'n is aajiz ne 20 Farwari[519] ke ishtehaar mein ye pesh-goi khuda e ta'ala ki taraf se bayan kit hi. Ke usne mujhe basharat di hai ke baaz ba-barkat aurte'n is ishtehaar ke baad bhi tere nikah mein aae'ngi aur unse aulaad paida hogi*".[520]

Tabsara: Mirza ki pehli shaadi 1852 se pehle aur doosri shaadi 1884 mein hui. Dekhiy Taareekh e Ahmadiyat[521]. Uske baad maut tak uski koi teesri shaadi nahi hui, lehaza uski ye pesh-goi jhooti saabit hui.

Jhoot Number 20: Muhammad Ghulam Ahmad ne apne mureed Manzoor Mohammad ke baare mein likha: "*Ba-zariya ilhaam e ilaahi maaloom hua ke miyaa'n manzoor Muhammad ص Sahab keg hare mein, yaane Muhammadi ص Begam ka ek (1) ladka paida hoga. Jis ke do (2) naam ho'nge. (1) Basheer ud Daula. (2) Aalam Kabaab*".[522]

Aur likha: "*Pehle ye wahee e ilaahi hui thi ke wo zalzala jo namoona e qiyamat hoga bohot jald aane waala hai aur uske liye ye nishan diya gaya tha ke Peer Manzoor Muhammad ص Ludhaanwi[523] ki biwi Muhammadi Begam ko ladka paida hoga aur wo ladka us zalzala ke liye ek (1) nishan hoga is liye uska naam basheer ud daula hoga*".[524]

Tabsara: Is shaitani ilhaam aur shaitani wahee ke baad na to Manzoor Muhammad ka koi ladka piada hua aur na uski biwi Muhammadi Begam ne koi ladka jana. Wo ladka janne ke baghair hi mar gai aur Mirza apni is pesh-goi mein bhi jhoota saabit hua.

Jhoot Number 21: Mirza ne likha hai: "*Agar khuda chahta to un mukhalif maulwiyo'n aur unke peiruo'n ko aankhe'n bakhshta aur wo un waqto'n aur mausamo'n ko pehchaan lete jin mein khuda ke maseeh ka aana zaroori tha. Lekin zaroor tha ke quran shareef aur ahadees ki wo pesh-goiyaa'n poori hotee'n jin mein likha tha ke maseeh e mauood jab zaahir hoga to islami ulama ke haath se dukh uthaaega wo usko kafir qarar de'nge aur uske qatal ke fatwe diye jaae'nge aur uski sakht tauheen ki jaaegi aur usko daaera e islam se khaarij aur deen ka tabah karne waala khayal kiya jaaega*".[525]

Tabsara: In alfaaz waali koi pesh-goi na quran e majeed mein maujood hai aur na kisi saheeh hadees mein maujood hai. Baaz qadiyaniyo'n ne Surah an Noor ki aayat:

وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Iske Baad Bhi Jo Log Naa-shukri Aur Kufr Kare'n Wo Yaqeenan Faasiq Hain.[526]

[517] Dekhiye kutub e taareekh o seer
[518] Lecture Sialkot: P5, doosra nuskha: P6; Roohaani Khazaaen: V20 P207
[519] T: February [RSB]
[520] Majmua Ishteharaat: V1 P113
[521] V1 P61, 243
[522] Tazkirah: P615 Number 1067
[523] T: Urdu mein Ludhyanwi nahi, Ludhaanwi likha hai. [RSB]
[524] Haqeeqat ul Wahee, Hashiya: P100; Roohaani Khazaaen: V22 P103
[525] Zameema Tohfa Goladwiya: P17, doosra nuskha: P11; Roohaani Khazaen: V17 P53
[526] Surah An Noor: 55
T: Urdu pdf mein tarjuma nahi tha. Tarjuma Ahsan ul Bayan se liya hai. [RSB]

Pesh karne ki koshish ki hai, halaa'nke is aayat mein mirza ki mazkoora baato'n mein se kisi ek (1) ka zikr ya ishaara tak maujood nahi hai.

Jhoot Number 22: Muhammad Ghulam Ahmad ne Syedna Isa bin Maryam ﷺ ke baare mein likha hai: "*Nawwee'n khusoosiyat Yasoo Maseeh mein ye thi ke jab usko saleeb par chadhaaya gay ato soorat ko grahan laga tha*".[527]

Tabsara: Syedna Isa ﷺ ko saleeb par chadhaae jaane ka koi suboot quran e majeed aur ahadees e saheeha mein maujood nahi. Balke quran e majeed mein hai:

Aur Unho'n Ne Usey (Isa ﷺ) Ko Na Qatl Kiya Aur Na Saleeb Di.[528]

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ.

Lehaza Muhammad Ghulam Ahmad ne apne is kalaam mein Syedna Isa ﷺ par jhoot bola hai.

Jhoot Number 23: Muhammad Ghulam Ahmad Qadiyani ne likha hai: "*Nisai ne Abu Huraira se dajjaal ki sifat aur Aa'nhazrat ﷺ se ey hadees likhi hai:*"

Aakhri zamana mein ek giroh dajjaal nikle ga. Wo dunya ke taalibo'n ko deen ke saath fareb de'nge, yaane apne mazhab ki ashaa-at mein bohot sa maal kharch kare'nge. Bhedo'n ka libaas pehen kar aae'nge. Unki zubaane'n shehed se ziyaada meethi ho'ngi aur dil bhediyo'n ke ho'nge. Khuda kahega ke kya tum mere ilm ke saath maghroor ho gae aur kya tum mere kalimaat mein tehreef karne lagey. Jild 7 P174 Kanz ul Ummaal.[529]

يخرج فى أخر الزمان دجال يختلون الدنيا بالدين. يلبسون للناس جلود الضان. السنهم احلى من العسل وقلو بهم قلوب الذياب يقول الله عزّوجلّ الى يغترون ام علي يجترؤن.. إلخ.

Tabsara: "Dajjaal" ke lafz ke saath ye hadees na to Nisai ki kitab mein maujood hai aur na Kanz ul Ummaal mein aur na hadees ki kisi kitab mein maujood hai. Ye riwayat:

يَخْرُجُ فِيْ آخِرِ الزَّمَانِ رَجَالٌ يَخْتِلُوْنَ الدُّنْيَا بِالدِّيْنِ.. إلخ.

Mazkoora riwayat mein rijaal hai na ke 'Dajjaal' aur lafz e rijaal ke sath ye riwayat darj e zail kitabo'n mein maujood hai: Kanz ul Ummaal[530], Mishkat ul Masabeeh[531], Sunan Tirmizi[532], Kitab uz Zohod la Ibnul Mubarak[533], Kitab uz Zohod li Hunaad bin as Seeri[534], Jaame Bayan al ilm wa Fadhla la Ibne Abdul Bar[535], wa Sharha As Sunnah lil Baghwi[536].

Hadees mein "رجال" (Rijaal) ka lafz hai, jabke Mirza ne "دجال" (Dajjaal) ka lafz likha hai aur uska tarjuma bhi dajjaal kiya hai, taake isaai paadriyo'n ke giroh ko dajjaal qarar de. Baaz qadiyaniyo'n ne ye daawa kiya hai ke Kanzul Ummaal[537] Matbooa (Daaerah al Ma'arif, Hyderabad) aur uske (ek) qalmi nuskhe mein "Dajjaal" ka lafz likha hua hai. Arz hai ke Kanzul Ummaal ke mashoor nuskhe aur Tirmizi o Mishkat waghairahuma ke matoon ki daleel se is sakht, zaeef o mardood riwayat mein "Dajjaal" ka lafz ghalat hai.

[527] Tazkirah tush Shahadatain: P33, doosra nuskha: P31; Roohaani Khazaaen: V20 P33
[528] Surah An Nisa: 157
[529] Tohfa Goladwiya: Hashiya P125, doosra nuskha: P73; Roohaani Khazaaen: V17 P211
[530] V14 P214 H38443 (ba-hawaala Tirmizi)
[531] H5323 (ba-hawaala tirmizi)
[532] H2404
[533] P17 H50
[534] V2 P437 H860
[535] V1 P189, H619, doosra nuskha: V1 P232
[536] V14 P394 H4199
[537] V7 P8

Tambeeh: Darj e baala hadees ba-lehaaz e sanad sakht zaeef hai. Iska raawi Yahya bin Obaidullah bin Abdullah bin Mohib matrook hai.[538]

Jhoot Number 24, 25: Mirza Qadiyani ne likha hai: "*Aur ham is mazmoon ko is par khatam karte hain ke agar ham sacche hain to khuda e ta'ala un pesh-goiyon ko poora kar dega aur agar ye baate'n khuda e ta'ala ki taraf se nahi hain to hamara anjaam nihaayat badd hoga aur hargiz ye pesh-goiyaa'n poori nahi ho'ngi* ' ربنا افتح بيننا و بين قومنا بالحق وانت خير الفاتحين*'aur main bil-aakhir dua karta karta hoo'n ke aye khuda e qadir o aleem agar aatham ka azaab mohlik mein giraftaar hona aur ahmad beg ki dukhtar kalaa'n ka aakhir us aajiz ke nikaah mein aana ye peshgoiyaa'n teri taraf se hain to un ko aise taur par zaahir farma jo khlaq Allah par hujjat ho aur kor e baatin haasido'n ka mu'n band ho jaae. Aur agar aye khudawand ye pesh-goiya'n teri taraf se nahi hain to mujhe na-muraadi aur zillat ke saath halaak kar…*"[539]

Tabsara: Mirza ne Abdullah Aatham isaai ki halaakat ke liye jo muddat muqarrar kit hi. Wo us mein halaak na hua aur Mirza Ahmad baig ki dukhtar e kalaa'n (badi ladki) Muhammadi Begam uske nikah mein na aai balke mirza ki maut ke waqt aur uske baad Muhammadi Begam apni maut tak Sultan Muhammad ke nikah mein rahi, lehaza mirza ki ye dono peshangoiyaa'n jhooti saabit huee'n.

Jhoot Number 26: Syedna Isa ﷺ ke baare mein Muhammad Ghulam Ahmad ne likha hai: "*Haa'n aap ko gaaliyaa'n deni aur bad-zubaani ki aksar aadat thi. Adna-adna baat par ghussa aajaata tha. Apne nafs ko jazbaat se rok nahi sakte the. Magar mere nazdeek aap ki ye harkaat jaae afsos nahi, kyou'nke aap to gaaliyaa'n dete the aur yahoodi haath se kasar nikaal liya karte the. Ye bhi yaad rahe ke aap ko kisi qadar jhoot bolne ki bhi aadat thi*".[540]

Tabsara: Ye sab mirza ka jhoot aur iftara hai. Syedna Isa ﷺ in tamaam ilzamaat se bari hain. Mirza ka ye kehna ke "*Isa ﷺ ko kisi qadar jhoot bolne ki bhi aadat thi*" kaaenaat ka ghaleez tareen jhoot aur sareeh kufr hai.

Jhoot Number 27: Mirza ne likha: "*Awwal tum se maulwi ismail Aligarh ne mere muqable par kaha ke ham mein se jo jhoota hai wo pehle mar jaaega. So tum jaante ho ke shayad das (10) saal ke qareeb ho chuke ke wo mar gaya aur ab khaak mein uski haddiyaa'n bhi nahi mil saktee'n*".[541]

Tabsara: Maulana Muhammad Ismail Aligarhi ﷺ ne na to ye baat kahi aur na apni kisi kitaab mein likhi, lehaza Muhammad Ghulam Ahmad neun par sareeh jhoot bola hai.

Jhoot Number 28: Dr. Abdul Hakeem Patyalwi ne ye pesh-goi ki, ke Muhammad Ghulam Ahmad uski zindagi mein hi 4 August 1908 tak halaak ho jaaega. Mirza likhta hai: "*Tab usne ye pesh-goi ki ke main uski zindagi mein hi 4 august 1908 tak uske saamne halaak ho jaau'nga. Magar khuda ne uski pesh-goi ke muqaabil par mujhe khabar di ke wo khud azaab mein mubtala kiya jaaega aur khuda usko halaak karega aur main uske shar se mehfooz rahu'nga*".[542]

Tabsara: Mirza Qadiyani 26 May 1908 ko Lahore mein mar gaya aur Doctor Patyalwi uske marne ke 11 saal baad tak zinda raha aur 1919 mein faut hua. Mirza ke aakhri daur ki ye pesh-goi sarasar jhooti saabit hui.

Jhoot Number 29: Mirza Qadiyani ne likha: "*Europe ke logo'n ko jis qadar sharab ne nuqsaan poho'nchaya hai. Iska sabab to ye tha ke Isa ﷺ sharab piya karte the. Shayad kisi bimaari ki wajah se ya puraani aadat ki wajah se*".[543]

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[538] Taqreeb ut Tehzeeb: 7599

[539] Roohaani Khazaaen: V9 P124-125

[540] Haashiya Zameema Anjaam e Aatham: P5; Roohaani Khazaaen: V11 P289

[541] Nuzool ul Maseeh: P33, doosra nuskha: P31, Roohaani Khazaaen: V18 P409

[542] Chashma e Ma'rafat: P322; Roohaani Khazaaen: V23 P337

[543] Haashiya Kashti e Nooh: P73, doosra nuskha: P66; Roohaani Khazaaen: V19 P71

Tabsara: Syedna Isa ﷺ ka sharab peena quran o hadees se saabit nahi hai, lehaza mirza ne un par jhoot bola hai.

Jhoot Number 30: Mirza Ahmad Baig ke damaad Sultan Muhammad ke baare mein Mirza Qadiyani ne likha: "*Aur phir mirza ahmad baig hoshiyarpuri ke damaad ki maut ki pesh-goi jo patti zila, Lahore ka bashinda hai, jiski meyaad aaj ki taareekh se jo 21 september 1893 hai, qareeban 11 mahine baaqi reh gai hai, ye tamaam umoor jo insaani taaqato'n se bilkul baala-tar hain ek saadiq ya kaazib ki shanaakht ke liye kaafi hain*".

Tabsara: Mirza ki muqarrar karda meyaad mein Sultan Muhammad nahi mara, balke Sultan Muhammad ki zindagi mein mirza mar gaya. Sultan Muhammad ne apni biwi Muhammadi Begam ke sath itmenan se zindagi guzaari aur mirza ki maut ke kaafi arsa baad aulaad chod kar faut hua. Wo na to mirza se dara aur na qadiyaniyat qubool ki.

Qaraeen e Ikram! Khatam e nabuwwat par daaka daalne waale Mirza Ghulam Ahmad Qadiyani dajjaal ke tees (30) jhoot uski apni kitabo'n se ba-hawaala o ba-tabsara pesh kar diye hain. Inke alaawa mirza ke aur bhi be-shumaar akazeeb o iftara-aat[544] uski kitabo'n mein maujood hain. Masalan: Abu Obaida Nizamuddin B.A. Science Master Islamiya High School, Kohat ne "*Barq e Asmaani Bar Firqi Qadiyani, Kizbaat e Mirza*" Hissa awwal mein Mirza ke do-sau (200) se ziyaada jhoot jamaa kar diye hain. Mirza ki pesh-goiyaa'n aur jhoote ilhamaat be-hadd o hisaab hain.

Mashoor Ahle Hadees Ulama, masalan Maulana Sanaullah Amratsari, Maulana Muhammad Abdullah Memaari Amratsari aur Maulana Muhammad Hussain Bataalwi waghairahum رحمهم الله ki tasaneef aur tehreero'n mein Muhammad Ghulam Ahmad ke bohot se akazeeb ka zikr maujood hai. Fasaana e Qadiyaan ke musannif Maulana Haafiz Muhammad Ibrahim Kameerpuri رحمه الله (d 1990) ki kitab "Mirza Qadiyani Ke Das (10) Jhoot" intehaai buland paaya aur na-qaabil e jawab hai.

Qadiyani ummat waale apne khud-saakhta rasool ke jhooto'n ko ghalatiyaa'n aur sahoo waghaira keh kar Muhammad Ghulam Ahmad ko kazzaab o dajjaal hone se nahi bacha sakte.

Mirza apne baare mein likha hai: "*Saccha khuda wohi khuda hai jisne qadiyan mein apna rasool bheja*".[545]

Mirza ne kaha: "*Hamara daawa hai ke ham nabi aur rasool hain*".[546]

Mirza ka apne baare mein ye aqeeda tha ke: "*Ham ne is banda par rahmat naazil ki hai aur ye apni taraf se nahi bota, balke jo kuch tum sunte ho ye khuda ki wahee hai*".[547]

Mirza ne apne baare mein likha: "*Is aajiz ko apne zaati tajarba se ye maaloom hai ke rooh ul quds ki qudsiyat har waqt aur har dam aur har lehaaz bila-fasl e mulhim ke tamaam quwaa* (قُویٰ) *mein kaam karti rehti hai aur wo baghair rooh ul quds aur uski taaseer e qudsiyat ke ek-damm bhi apne taee'n naapaaki se bachaa nahi sakta*".[548]

Lehaza Mirza Ghulam Qadiyani ke sareeh jhooto'n ko qadiyani friqe waale khata yaw ahem ya sahoo keh kar baree uz zimma qarar nahi de sakte.

Tambeeh: Raaqim ul huroof ne is mazmoon mein tamaam hawaale Mirza Ghulam Ahmad aur uske 'ummatiyo'n' ko apni kitabo'n se pesh kiye hain. Composing aur proof reading ki ghalati ke alaawa ek hawaala bhi ghalat saabit hone par 10,000 rupiya inaam diya jaaega.

[544] T: Iftra ki jamaa, Tohmat, jhoot, bohtaan [FL]

[545] Daafe ul Balaa wa Meyaar Ahlul Astafa: P15, doosra nuskha: P11; Roohaani Khazaaen: V18 P231

[546] Malfuzaat e Mirza: V5 P447, tahat 3 February 1908

[547] Tazkirah: P407 raqam: 525; Arbaeen Number: 3

[548] Daafe al Wasaawis: P93; Roohaani Kahzaaen: V5 P93

Andhere Aur Mashaal e Raah[549]

Is haqeeqat ko tasleem kiye baghair koi chaara nahi ke dunya ki ye aarzi zindagi khatam hone waali hai aur ek (1) din Allah Rabbul Izzat ke darbaar mein peshi hai. Prhi ek (1) fareeq Jannat mein aur doosra jahannum mein jaaega. Jinho'n ne *La Ilaaha Illallah Muhammad ur Rasool Allah* ﷺ iqrar, tasdeeq bil-qalb, aura mal bil-jawaareh (Zaban, a'zaa, haath aur paao'n ke saath) kiya to unke liye zu-fazl-kabeer aur zu-rahat-e-waaseah Khaliq e Kaaenaat ne wo aala o raafe Jannat paida kar rakhi hai jisey kisi aankh ne dekha hai na kisi kaan ne suna, aur na kisi dil mein uska tasawwur hi aaya hai. Us Jannat mein wo hamesha rahe'nge.

Doosra fareeq, jo-ke hizb ush shaitan ke naam se mausoom hai, aisi jahannum mein phenka jaaega jiski haulnaaki, haibat-naaki, aur shadeed azaab ka tasawwur bhi larza-khez hai. Us jahannum mein wo hamehsa rahe'nge. (اَعَاذَنَا اللهُ مِنْهَا)

Fareeq e awwal ki zindagi ka aain dastoor, qanoon, nizaam e hayat, gharz ye ke sab kuch sirf aur sirf quran e majeed aur hadees e rasool ﷺ hai.[550]

Jo baat quran e hadees se saabit ho uska inkaar sareeh gumraahi aur zandaqa[551] hai. Ahlus Sunnah (Ahle Hadees) ke muttafiq alae Imam Ahmad bin Muhammad bin Hambal ؒ ne kya khoob kaha hai:

مَنْ رَدَّ حَدِيْثَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم فَهُوَ عَلٰى شَعَا هَلَكَةٍ

Jis ne Rasool Allah ﷺ ki hadees radd kardi wo halaakat ke kinaare par hai.[552]

Is mukhtasar tamheed ke baad arz hai ke hayaat e maseeh aur nuzool e maseeh ka aqeeda quran e majeed, ahadees e muawaatirah aur ijma e ummat se saabit hai, lehaza iska inkaar sareeh gumraahi, zanadaqa aur kufr hai. Ab un chand usoolo'n ko ikhtesaar[553] ke saath pesh kiya jaata hai jin ka talluq "Al Qaul us Saheeh Feema Tawaatur Fee Nuzool ul Maseeh" (القول الصحيح فيما تواتر في نزول المسيح) ke saath bhi hai aur har muslim ki aam zindagi ke saath bhi, Allah Tabaarak wa Ta'ala haq bayan karne, likhne, padhne, sunne, samajhne, aur us par amal karne ki taufeeq ataa farmae. (Aameen)

Chand Ahem Usool

[1] Quran aur Hadees e saheeh dono hujjat hain, chunache irshad e Baari Ta'ala hai:

مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ

Tumhari Taraf Tumhare Rabb Ki Taraf Se Jo Naazil Kiya Gaya Hai Uski Pairwi Karo.[554]

Allah Ta'ala ne farmaya:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

Aur Tumhe'n Rasool Jo (hukum) De, Usey Le Lo Aur Jis Se Manaa Kare Usse Ruk Jaao.[555]

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[549] Ye mazmoon raaqim ul huroof ki kitaab القول الصحيح فيما تواتر في نزول المسيح Al Qaul us Saheeh Feema Tawaatur Fee Nuzool ul Maseeh ka muqaddama hai, jisey muttasil baad darj kar diya gaya hai.

[550] Iska ye matlab hargiz nahi ke ijmaa: Hujjat aur ijtihad jaaez nahi, jab unka suboot quran e hadees mein hai to quran e hadees ke maanne mein ijmaa o ijtihad ka manna khud-ba-khud aagaya. Nez dekhiye Haafiz Abdullah Ghazipuri ؒ (d 1337h) ki kitab Ibra Ahlul Hadees wal Quran: P32

[551] T: Kufr, be-deeni, ilhaad, munaafaqat [FL]

[552] Manaaqib ul Imam Ahmad la Ibnul Jauzi: P82 (Sanad Hasan)

[553] T: Bohot se matlab ko thode se alfaaz mein bayan karna [Urduinc]

[554] Surah Al Araaf: 3

[555] Surah Al Hashr: 7

Quran o Hadees mein koi ta-aaruz[556] nahi hai. Dono ek-doosre ki tafseer[557], tashreeh[558], tibbiyeen[559], takhsees[560], aur taqaiyyid[561] waghaira karte hain. Lehaza ba-yak waqt dono par amal karna har muslim ka farz hai.

[2] Lughat mein ijmaa: Ittefaaq ko kehte hain.[562] Yaane ummat e muslima ke tamaam afraad ka kisi baat par saraahatan ya bis-sukoot ittefaaq kar lena jabke ek (1) bhi siqa shakhs ka mukhalif hona maaloom na ho ijma keh laata hai aur ijmaa e sharai hujjat hai.

Irshad e Baari Ta'ala hai:

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

Jo Shakhs Hidayat Waazeh Ho Jaane Ke Bawajood Rasool Allah ﷺ Ki Mukhalifat Kare Aur Momineen Ki Raah Ko Chodkar Doosro'n Ke Raaste Par Chale (to) Ham Usey Usi Taraf Pherte Hain Jidhar Wo Phirta Hai Aur Ham Usey Jahannum Mein Daakhil Kare'nge Aur Wo (uske liye) Bura Thikaana Hai.[563]

Rasool Allah ﷺ ne farmaya:

لَا يَجْمَعُ اللهُ أُمَّتِي عَلَى ضَلَالَةٍ أَبَدًا وَيَدُ اللهِ عَلَى الْجَمَاعَةِ.

Allah Ta'ala meriummat ko kabhi gumrahi par ekattha nahi karega aur Allah ka haath jamaat (ijmaa) par hai.[564]

Is ki sanad saheeh hai, isey Imam Tirmizi ﷺ ne bhi mukhtasaran riwayat kiya hai.[565] Is hadees ke bohot se shawaahid bhi hain.[566]

[3] Jis hadees ko lafzan ya ma'nan itne log (masalan das (10) siqa o sadooq raawi) bayan kare'n jin ka kizb ya khata par jamaa hona aqalan muhaal ho usey mutawaatir kaha jaata hai.

Nukhbatul Fikr ki sharah mein hai ke:

وَالْمُتَوَاتِرُ لَا يُبْحَثُ عَنْ رِجَالِهِ بَلْ يَجِبُ الْعَمَلُ بِهِ مِنْ غَيْرِ بَحْثٍ.

Aur mutawaatir ke raawiyo'n ke baare mein tehqeeq nahi ki jaati balke us par raawiyo'n ki jaanch padtaal ke baghair (bhi) amal waajib hai.[567]

Mutawaatir ahadees par bohot si kitaabe'n hain, masalan: Jalaluddin Siyuti ki: Al Izhaar al Mutanaasirah Fil Akhbaar al Mutawaatirah "الأزهار المتناثره في الأخبار المتواترة" waghaira.

Aimma e mohaddiseen o fuqaha ki tasrihaat se bhi ahadees ka mutawaatir hona maaloom ho jaata hai. Nuzool e maseeh ki ahadees ko muta'did aimma ne mutawaatir kaha hai (jaisa ke aage aaraha hai) mutawaatir aur khabar e waahed dono hujjat hain.

[4] Sahihain (Saheeh Bukhari o Saheem Muslim) ki tamaam musnad, muttasil, marfoo ahadees ko talqi-bil-qubool haasil hai, balke muta'addid mustanad ulama ne saheehain ki sehat, talqi-bil-qubool ya qataiyyat par ijmaa ka daawa bhi kiya hai, masalan:

1) Abu Ishaq al Asfaraaini ﷺ (d 418h)
2) Ibnul Qeesaraani ﷺ (d 507h)

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[556] T: Mukhalifat karna [FL]
[557] T: Sharah karna, maghz e sukhan ko zaahir karna [Urduinc]
[558] T: Wazaahat ke saath, ba-khoobi bayaan karna [Urduinc]
[559] T: Bayaan karna, tauzeeh karna [FL]
[560] T: Sharah karna [Urduinc]
[561] T: Taakeed, tambeeh [FL]
[562] Al Qamoos: P917
[563] Surah An Nisa: 115
[564] Al Mustadrak lil Haakim: V1 P116 (Sanad Saheeh)
[565] Sunan Tirmizi: V1 P39 H2166
[566] Dekhiye Ad Dur al Mansoor: V2 P222
[567] P12 (taba Beirut)

3) Ibne Salaah ﷺ (d 643h)
4) Ibne Taimiya ﷺ (d 728h)
5) Ibne Kaseer ﷺ (d 774h)

Tafseel ke liye dekhiye Haafiz Sanaullah Zaahidi Sahab ki kitab "أحاديث الصحيحين بين الظن واليقين" Ahadees us Saheehain Bain az Zann wal Yaqeen.

Shah Waliullah Dehelwi (d 1176h) farmate hain:

أَمَّا الصَّاحِيحَانِ فَقَدِ اتَّفَقَ الْمُحَدِّثُوْنَ عَلٰى أَنَّ جَمِعَ مَا فِيْهَا مِنَ الْمُتَّصِلِ الْمَرْفُوْعِ صَحِيْحٌ بِالْقَطْعِ وَأَنَّهُمَا مُتَوَاتِرَانِ إِلَىٰ مُصَنِّفِيْهِمَا وَأَنَّهُ كُلّ مَنَ يَهُوّنُ أَضمَرَهُمَا مُبْتَدِعٌ. مُتَّبِعُ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ.

Saheeh Bukhari aur Saheeh Muslim ke baare mein tamaam mohaddiseen muttafiq hain ke unki tamaam ki tamaam muttasil aur marfoo ahadees yaqeenan saheeh hain, ye dono kitaabe'n apne musannifeen tak bit-tawaatur poho'nchi hain, jo unki azmat na kare wo bidati hai, jo musalmano ki raah ke khilaf chalta hai.[568]

[5] Imam Bukhari ke shagird e Rasheed Imam Tirmizi (D 279h) ek (1) hadees ke baare mein likhte hain:

وَ وَضَعَهُ فِيْ كِتَبِهِ الْجَامِعِ.

Is hadees ko unho'n (Imam Bukhari) ne apni Al Jaame (as Saheeh) mein darj kiya hai.[569]

Imam Nisai (d 303h) jo-ke Imam Bukhari ke shagirdo'n ke shagird hain.[570] Balke, ek (1) riwayat mein shaagird hain.[571]

Imam Nisai farmate hain:

وَ مَعَ هَذَا فَمَا فِيْ هَذِهِ الْكُتُبِ كُلِّهَا أَجْوَدُ مِنْ كِتَابِ مُحَمَّدِ بْنِ إِسْمَاعِيْلَ الْبُخَارِيِّ .

Aur iske bawajood in kitaabo'n mein Imam Bukhari ki kitaab se ziyaada behtar koi kitaab nahi hai.[572]

Imam Daraqutni (d 385h) ne Saheeh Bukhari o Saheeh Muslim ki baaz riwayaat se ikhtelaaf karte hue ek (1) kitaab likhi hai. *Al Ilzamaat wat Tatabbo* "الإلزامات والتتبع" maaloom hua ke asma ur rijaal ke is jaleel qadar imam ke daru mein Saheeh Bukhari o Saheeh Muslim mashoor o maaroof ho chuki thee'n. Unke alaawa aur bhi bohot se dalaael hain. Lekin ye mukhtasar mazmoon uska muthaamil nahi hai. Gharz-yeke in dono kitaabo'n ki tadween, unke musannifeen ki zindagi mein mukammal ho chuki thi aur Shah Waliullah Dehelwi ki gawaahi ke mutaabiq ye dono kitabe'n apne musannifeen tak mutawaatir hain. Lehaza unki tadween aur adm e ilhaaq mein qat-an (shak o shuba nahi hai.

[6] Kisi hadees ka saheehain mein maujood na hona uske zaeef hone ki daleel hargiz nahi hai. Imam Muslim ﷺ famrate hain:

لَيْسَ كُلُّ شَيْءٍ عِنْدِيْ صَحِيْحٍ وَضَعْتُهُ هَا هُنَا إِنَّمَا وَضَعْتُ هَا هُنَا مَا أَجْمَعُوْا عَلَيْهِ.

Maine har wo hadees, jo mere nazdeek saheeh hai, usey yaha'n naqal nahi kiya, balke maine yaha'n sirf wohi ahadeees darj ki hain jin par ijmaa hai.[573]

[7] Jis tarha jauhar ke baare mein johari, tibb ke baare mein tabeeb, engine ke baare mein engineer waghaira ki baat tasleem ki jaati hai. Usi tarha hadees ke baare mein ahlul hadees (mohaddiseen) ki baat hi hujjat hai. Fann[574]

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[568] Hujjatullahil Baalegha (Urdu): P242 (Mutarjim: Abdul Haq Haqqani)
[569] Sunan Tirmizi: V1 P11 H17
[570] Tehzeeb: V9 P47-48
[571] Sunan Nisai: V1 P298 H2098; At Taaleeqaat as Salafiyya: V1 P241
[572] Taareekh e Baghdad: V2 P9 (Sanad Saheeh)
[573] Saheem Muslim: V1 P174 H63/404
[574] T: Hunar, kaarigari [FL]

(فن) mein fann-waale ki baat hi maani jaa sakti hai, doosre ki nahi. Lehaza jisey mohaddiseen saheeh ya ghair-saheeh keh de'n, uske khilaf kitne hi ghair-mohaddiseen likhe'n ya kahe'n, lekin sirf mohaddiseen ki baat hi tasleem ki jaaegi.

Haafiz ash Shaam Allama Ibne Taimiya ﷺ farmate hain:

Jab mohaddiseen ka kisi hadees ki tasheeh par ijmaa ho to wo yaqeenan sach hi hoti hai.[575]

وَ إِذَا اجْتَمَعَ أَهْلُ الْحَدِيْثِ عَلَىٰ تَصْحِيْحِ حَدِيْثٍ لَمْ يَكُنْ إِلَّا صِدْقًا.

Imam Abu Haatim ar Raazi ﷺ farmate hain:

Aur ahle hadees (mohaddiseen) ka kisi cheez par ittefaaq kar lena hujjat hota hai.[576]

وَ اتِّفَاقُ أَهْلِ الْحَدِيْثِ عَلَىٰ شَيْءٍ يَكُوْنُ حُجَّةً.

Sahaba ﷺ jo-ke sab se pehle mohaddiseen (ahle hadees) hain. Unhe'n mukhatib karke Khaatim un Nabiyyeen ﷺ ne farmaya:

Is (maiyyit) ki tum ne taareef ki to us par jannat waajib ho gai aur is (doosri maiyyit) ki tum ne buraai bayaan ki to us par aag waajib ho gai. Tum zameen par Allah Ta'ala ke gawaah ho.[577]

هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا، فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ.

[8] Hadees ke saheeh hone ke liye sirf paanch (5) sharte'n hain:

1) Itsaal e sanad.
2) Adaalat e raawi.
3) Zabt e raawi.
4) Adm e shuzooz.
5) Illat e qaadeha ke saath ma'lal (معلل) na ho.

In shuroot[578] waali hadees ke saheeh hone par ijmaa hai.[579]

[9] Raawiyo'n ki adaalat aur zabt ka ilm mohaddiseen ki gawahiyo'n se hota hai, jis raawi ke siqa hone ya zaeef hone par ijmaa ho to bisr o chashm[580] qubool hai, aur jis par ikhtelaaf ho, aur tatbeeq o taufeeq mumkin na ho, to hamesha jamhoor siqa mohaddiseen ki aksariyat ko tarjeeh di jaati hai au raise raawi ki riwayat ko hasan li-zaatehi kaha jaata hai, jo-ke saheeh ki tarha hujjat hai.

Abdul Wahab bin Ali as Subki (d 771h) ne (ghaliban apne zamane ke logo'n ka) is par ijmaa naqal kiya hai ke jab jaareheen ziyaada ho to jirah muqaddam hogi:

Aur ye is tarha hai ke agar jaareheen ki tadaad ziyaada ho to bil-ijmaa jirah muqaddam hogi.[581]

وَهَذَا كَمَا أَنَّ عَدَدَ الْجَارِحِ إِذَا كَانَ أَكْثَرَ قُدِّمَ الْجَرْحُ إِجْمَاعًا.

Muhammad Idress Kahndhalwi Deobandi Sahab likhte hain: "*Jab kisi raawi mein tauseeq aur taz-eef jamaa ho jaae'n to mohaddiseen ke nazdeek aksar ke qaul ka etebaar hai*[582]*. Fuqaha ka maslak ye hai ke jab kisi raawi mein*

[575] Majmua Fataawa: V1 P9-10
[576] Kitab ul Maraseel: P192 faqhra: 703
[577] Saheeh Bukhari: V1 P183 H1367 (و اللفظ له); Saheem Muslim: V1 P308 H60/949
[578] T: Shart ki jamaa [RSB]
[579] Muqaddama Ibne Salaah: P7-8
[580] T: Sar-aankho'n par, khushi se, shauq se [Urduinc]
[581] Qaaeda Fil Jirah wa Ta'adeel: P50 (Taba Beirut)
[582] Rasool Allah ﷺ ne hadees ko fiqa kaha hai. (Tirmizi: H2656 (Hadees Hasan); Abu Dawood: H3660. Lehaza mohaddiseen hi dar-asal fuqaha hain.

jirah o taadeel jama ho jaae'n to jirah e mubham ke muqaable mein taadeel ko tarjeeh hogi. Agar-che jaareheen ka adad ma'deleen kea dad se ziyaada ho aur ehtiyaat bhi qubool hi karne mein hai…".[583]

Rasool e Akram ﷺ ne ghazwa e uhud ke mauqa par jamhoor sahaba ke mashwara ko tasleem karte hue kuffar ki taraf khurooj kiya tha.[584]

[10] Riwayat e hadees mein asal baat raawi ki adaalat aur zabt hai. Uska bidati masalan murjai, shia, qadari waghaira hona chandaa'n muzir nahi hai. Aur jis raawi ki adaalat saabit ho jaae uski riwayat maqbool hai, agar-che uski bidat ko usse ba-zaahir taqwiyat hi poho'nchti ho.

Ibrahim bin Yaqoob al Jozjaani al Mubtada as Siqa ka ye usool ke bidati ki riwayat agar uski bidat ki taqwiyat mein ho to na-qaabil e qubool hai, saheeh nahi hai.[585]

Is mein shak nahi ke jis ki bidat mukaffirah ho uski adaalat hi saaqit hai. Kyou'nke adaalat ke liye islam shart e awwaleen hai. Magar bidat e ghair-mukaffira ko khwah-ma-khwah kufr o shirk qarar dena bhi saheeh nahi hai.

Ameer ul Momineen Ali ؓ ko aam Sahaaba ؓ par taqdeem dena tashaiyyo[586] hai aur jo unhe'n Ameer ul Momineen Abu Bakar ؓ aur Ameer ul Momineen Umar ؓ par (khilafat mein) taqdeem deta hai wo raafzi hai.[587]

Lehaza tafzeeli shia ko raafziyo'n aur ithna-ashariyo'n ke saath ek-baraabar qarar den intehaai zulm hai. Tafsee ke liye Mizaan ul Etedaal[588] waghaira ka mutaalea kare'n. Haafiz Zahabi ؒ ne Abaan bin Tughlab ke tarjuma mein kya khoob likha hai ke:

Ham uski sacchi riwayaat le lete hain aur uski bidat us par hi chod dete hain.[589]	فَلَنَا صِدْقُهُ وَ عَلَيْهِ بِدْعَتُهُ.

Sarfaraz Safdar Sahab Deobandi likhte hain: "*Aur usool e hadees ki roo se siqa raawi ka khaarji ya jehmi, motazali ya murjai waghaira hona uski saqaahat par qat-an asar-andaaz nahi hota*".[590]

Yaad rahe ke bohot se raawiyo'n par qadari, shi-ee waghaira ka ilzaam hota hai, lekin tehqeeq se baatil saabit hota hai. Imam Makhool as Shaami par Ibne Kharaash (raafzi) waghaira ne qadari hone ka ilzaam lagaaya hai. Jabke Imam Auzaai farmate hain:

Pas, ham ne is ilmaaz ki tehqeeq ki, to ye baatil saabit hua.[591]	فَكَشَفْنَا عَنْ ذَلِكَ فَإِذَا هُوَ بَاطِلٌ.

Tambeeh: Is qaul ki sanad mein Abul Hasan Muhammad bin Ali bin Ahmad bin Ibrahim as Seeraafi, Abu Abdullah Ahmad bin Ishaq bin Harran an Nahawandi aur Abu Abdullah Muhammad bin Ahmad bin Yaqoob al Basri teeno na-maaloom ut tauseeq, yaane majhool ul haal hain. Lehaza ye qaul Imam Auzaai se saabit nahi hai.

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[583] Seerat ul Mustafa: V1 P79 (Taba e qadeem bahes "Waaqidi")

[584] Tafseer Ibne Kaseer: V1 P29; Surah Aale Imran: 159; nez dekhiye raaqim ul huroof ki kitab Al Kawaakib ud Durriya Fee Wujoob al Fatiha Khalf al Imam Fil Jahriyya: P7-8 (taba awwal)
T: yaha'n "raaqim ul huroof" se muraad Haafiz Zubair Ali Zai ؒ hain.

[585] Tafseel ke liye dekhiye: At Tankeel Bi-maa Fee Ta-neeb al Kausari Minal Abaateel: V1 P42-52

[586] T: Shia hona [FL]

[587] Hadee us Saari Muqaddama Fathul Baari: P459

[588] V1 P5-6

[589] Mizaan ul Etedaal: V1 P5

[590] Ahsan ul Kalaam: V1 P30 (second edition)

[591] Tehzeeb ut Tehzeeb: V1 P291; Taareekh Damishq: V63 P164

Ibrahim bin Abi A'bla (siqa) farmate hain ke Raja bin Heewah (حيوه) (siqa taabai) ne Makhool se kaha: "*Mujhe pataa chala hai ke tum taqdeer ke baare mein kalaam karte ho? To Makhool ne farmaya: Allah ki Qasam! Main ye nahi kehta aur na mera ye qaul hai… ilkh*".[592] Maaloom hua ke Imam Makhool ﷺ qadari nahi the.[593]

Agar ek (1) shakhs ka ye khayal hai ke Syedna Ali ﷺ, Syedna Usman ﷺ se Afzal hain to usey khwah-ma-khwah raafzi, ithna-ashari, jaafari, munkir e quran ya kafir qarar dena kis adaalat ka faisla hai? Abdur Razzaq bin Hamam As San-aani par tashaiyyo ka ilzaam hai.[594] Haalaa'nke aap Syedna Abu Bakar ﷺ aur Syedna Umar ﷺ ko Syedna Ali ﷺ par fazeelat dete the.[595]

Imam Abdur Razzaq Syedna Moawiya ﷺ ki ek (1) hadees bayan karne ke baad farmate hain:

وَبِهِ نَأْخُذُ.

Kya phir bhi inhe'n raafzi hi samjha jaaega?[596]

[592] Kitab al E'lal wa Ma'rafa ar Rijaal li Imam Ahmad: V3 P280-281 (faqrah: 5247 (Sanad Saheeh))

[593] Imam Abdur Razzaq ki tauseeq aur un par eterazaat ke jawabaat ke liye dekhiye: Maqalaat: V1 P404

[594] Kitab us Siqaat lil Ajli: 1000; Taqreeb: 4064

[595] Tareekh Damishq la Ibne Asaakir: V38 P131-132 (Sanad Saheeh)

[596] Imam Makhool ki tauseeq aur eterazaat ke jawabaat ke liye dekhiye: Maqalaat: V4 P351

Chand Fiqhi Istelahaat Ka Ta'aaruf

[1] Har khaas daleel har haam daleel par muqaddam hoti hai, ba-sharte-ke (dono daleele'n ba-sanad saheeh ya hasan saabit ho'n) Masalan: Quran e Majeed mein hai:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ.

Tum Par Murdaar Haraam Hai.[597]

Jabke saheeh hadees mein hai ke:

وَ الْحِلُّ مَيْتَتُهُ.

Aur samandar ka murdaar halaal hai.[598]

Isey darj e zail mohaddiseen ne bhi ba-lehaaz e sanad saheeh qarar diya hai:

1) Ibne Khuzaima ﷺ.
2) Ibne Hibban ﷺ.
3) Bukhari ﷺ.
4) Ibnul Munzir ﷺ.
5) Al Baghwi ﷺ.[599]

Ibnul Haajib an Nahwi ﷺ farmate hain:

تَخْصِيْصُ الْعَامِ جَائِزٌ عِنْدَ الْأَكْثَرِيْنَ.

Aap ki takhsees karna aksar (ulama) ke nazdeek jaaez hai.[600]

Balke Allama Ghazali (d 505h) farmate hain:

لَا نَعْرِفُ خِلَافًا بَيْنَ الْقَائِلِيْنَ بِالْعُمُوْمِ فِيْ جَوَازِ تَخْصِيْصِهِ بِالدَّلِيْلِ.

Haame umoom ke daawedaaro'n ke darmiyan is baat par ikhtelaaf maaloom nahi ke iski takhsees daleel ke saath jaaez hai.[601]

Allama Shaukani (d 1255h) likhte hain:

إِنَّ التَّخْصِيْصَ لِلْعُمُوْمَاتِ جَائِزٌ....

Ke umumaa ki takhsess jaaez hai.[602]

[2] Quran e Majeed aur Ahadees ke umoom ki takhsess quran e majeed aur ahadees e saheeha ke saath na sirf jaaez, balke bilkul saheeh aur haq hai.

Ali bin Muhammad al Aamdi (d 631h) likhte hain:

يَجُوْزُ تَخْصِيْصُ عُمُوْمِ الْقُرْآنِ بِالسُّنَّةِ.

Aur quran ke umoom ki takhsess sunnat ke saath jaaez hai.[603]

Balke mazeed likhte hain:

وَ أَمَّا إِذَا كَانَتِ السُّنَّةُ مِنْ أَخْبَارِ الْآحَادِ، فَمَذْهَبُ الْأَئِمَّةِ الْأَرْبَعَةِ جَوَازُهُ.

Agar umoom e quran ki takhsess karne waali sunnat khabar e waahed ho to aimma e arba (Maalik, Abu

[597] Surah Al Maaida: 3
[598] Muwatta Imam Maalik: V1 P22 H40; Jaame Tirmizi: V1 P21 H69 Imam Tirmizi ne kaha: ye hadees Hasan Saheeh hai.
[599] At Talkhees ul Habeer: V1 P9-10
[600] Muntaha ul Usool wal Amal Fee Ilmil Usool wal Jidaal: P119
[601] Al Mustasfa Min Ilm ul Usool: V2 P98
[602] Irshaad ul Fahool Ila Tehqeeq ul Haq min Ilm ul Usool: P143
[603] Al Ahkaam Fee Usool al Ahkaam: V2 P347

Hanifa, Shaafai, aur Ahmad رحمہم اللہ) ka mazhab (e tehqeeq) ye hai ke jaaez hai.[604]

[3] Agar kisi daleel (masalan: (الف) Alif) mein kisi baat ka zikr nahi hai to ye is baat ki daleel nahi ke is baat ka wajood hi nahi hai. Ba-sharte-ke doosri daleel (masalan: (ب) Ba) mein uska zikr ho. Haafiz Ibne Hajar Asqalani farmate hain:

Kisi cheez ke adm e zikr se uska waaqe na hona laazim nahi hai.[605] وَ لَا يَلْزَمُ مِنْ عَدَمِ ذِكْرِ الشَّيْءِ عَدَمُ وُقُوْعِهٖ

[4] Siqa raawiyo'n ki gawaahi (riwayat) manna aen (عین) quran e majeed par amal hai. Irshad e Baari Ta'ala hai:

Wo Gawaah Jin Ki Gawaahi Tumhare Darmiyan Maqbool Ho.[606] مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

Qaatil ko sazaa e maut, chor ka daayaa'n haath kalaai se kaatna, shaadi-shuda zaani ko sangsaar, aur ghair shadi-shuda ko kode aur jila-watani waghaira umoor bhi gawaho'n ki gawaahi par hi ma'raz e amal mein aate hain. Lehaza aise logo'n par jo-ke siqa o aadil ashkhaas ki gawahiyo'n (riwayaat) par amal karte hain "riwayat parasti" ka ghinauna ilzaam lagaana intehaai ghalat aur baatil hai.

[5] Har mantooq har mafhoom par aur har mufassil o sareeh o waazeh har mubham par hamesha muqaddam hota hai. Imam ul Aimma Ameer ul Momineen fil-Hadees Imam Bukhari رحمہ اللہ farmate hain:

Aur mufassir mubham par faisla-kun hota hai.[607] وَالْمُسَّرُ يَقْضِي عَلَى الْمُبْهَمِ

[604] Al Ahkaam Fee Usool al Ahkaam: V2 P347

[605] Ad Diraaya Fee Takhreej Ahadees al Hidaaya: V1 P225 (Baab ul Istisqa)

[606] Surah Baqara: 282

[607] Saheeh Bukhari: V1 P201 H1483; nez dekhiye: Fathul Baari: V10 P283

Kazzaabeen Ka Tazkirah

Har daur mein aise log paida hote rahe hain jo sakht jhoote, fareb-kaar, faraadi, sar-kash aur Allah o Rasool ke dushman hote hain. Masalan: Muhammad bin Saeed al Masloob ash Shaami, Wahab bin Wahab al Qaazi, Ahmad bin As-Salat al Hamaani waghairahum. Chaudhwee'n pandhrawee'n sadee mein bhi bohot se jhoote aur fradiye bar-sar e amal rahe hain. Masalan: Ghulam Ahmad Qadiyani, Parwez, Abul Khair Asadi, Habib ur Rahman Kandhalwi, Kausari, Doctor Masood Usmani waghairahum.

Inhee'n kazzabeen o moharrifeen mein ek naam "Tamanna Imaadi" ka hai. Is waqt us shakhs ki tehreer-karda ek kitab "Intezaar e Mahdi o Maseeh Fann e Rijaal Ki Raushni Mein". Mere saamne hai, uske nazdeek ahadees e saheeha ka wajood "Munaafiqeen e Ajm" ki muttafiqa saazish ka nateeja hai aur asal hujjat quran e paak (ka wo mafhoom hai jo Tamanna Imaadi ne samjha) hai!

Tamanna likhta hai ke: "*Is tamheed ka khulaasa ye hai ke koi hadees bhi jo maujooda kutub e ahadees mein hai, chaahe wo sihaah-sitta hi nahi, balke saari kutub e ahadees ki muttafiq-alae hi kyou'n na ho. Us waqt tak saheeh nahi kahi jaa sakti jab tak diraayat e quraniya uski sehat par mohar e tasdeeq sabat na karde, magar phir bhi…*".[608]

Yaha'n diraayat e quraniya se muraad Tamanna Imaadi aur uski company ke logo'n ki khud-saakhta diraayat hai. Mazeed likhta hai ke: "*Awwal to koi zaroori nahi hai ke jin logo'n ko mohaddiseen siqa samajh le'n, yaa likh de'n wo waaqai siqa ho'n bhi…*".[609]

Yaha'n ye wazaahat bhi zaroori hai ke jin logo'n ko tamanna and company ghair siqa, kazzaab aur ajmi saazish waala keh de to usey tasleem karna zaroori hai.!!

Tamanna Imaadi ne is kitab mein be-shumaar muqamaat par kizb-bayaani se kaam liya hai, masalan:

1: Abdul Aziz bin Rafee al Asadi siqa bil-ijmaa hain.[610]

Unke baare mein Tamanna Imaadi likhta hai: "*Ibne Hibban ne unka zikr Zoafa mein kiya hai aur likha hai ke… Ali bin al Junaidi ne kaha ke ye zaeef the aur unki hadeese'n munkar hain, aur Jozjaani ne kaha ke ye murjiya aqeede mein ghuloo rakhte hain… dekhiye tehzeeb ut tehzeeb: V6 P339 .. ilkh*".

Halaa'ne ye tamaam jirhe'n Abdul Aziz bin Abu Dawood par hain.[611] Abdul Aziz bin Rafee to in jurooh se saraasar baree hain. Imam Ibne Hibbanne unhe'n Kitab us Siqaat[612] mein zikr kiya hai.

Ye hai Tamanna Imaadi ka *Asma ur Rijaal* mein mubligh e ilm. ذٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ

Wo chor kitna daler aur be-khauf hai ke jo haatho'n mein chiragh lekar phir raha hai.[613]

چہ دلاور است دزدے کہ بکف چراغ

2: Imam Lais bin Saad al Masri bil-ijma Siqa hain. Unke baare mein Tamanna likhta hai: "*Bohot sakht mudallis the. Imam Ahmad bin Hambal kehte hain ke unke ustaad Yahya bin Saeed al Qattan, Lais se sakht bad-zann the. Is hadd tak ke unki bad-zani door nahi ki jaa saki (Lisaan ul Mizaan: V1 P213 tarjuma Hajjaj bin Irtaat*".[614]

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[608] Intezaar e Mahdi Maseeh: P186
[609] Intezaar: P110
[610] Tehzeeb ut Tehzeeb: V6 P337-338; Taqreeb ut Tehzeeb: 4095; Al Kaashif liz Zahabi: V2 P175
[611] Tehzeeb ut Tehzeeb: V6 P338-339; Al Majruheen la Ibne Hibban: V2 P136-137; Ahwaal ur Rijaal lil Jozjaani: P152; Mizaan ul Etedaal: V2 P628
[612] V 5 P123
[613] T: Is faarshi sher ka tarjuma dailyurducolumns website se liya gaya hai. [RSB]
[614] Intezaar e Mahdi: P193, nez dekhiye: P183 (ba-hawaala) Mizaan ul Etedaal: V1 P213

Lisaan ul Mizaan ka hawaala to khair kaatib ka wahem qarar diya jaa sakta hai. Behrehaal Mizaan ul Etedaal (V1 P458) mein Hajjaj ke tarjuma mein ye jirah mazkoor hai. Taaham arz hai ke Yahya al Qattan ki jirah Lais bin Saad par nahi, balke Lais bin abi Sulaim par hai.[615]

Dekhiye! Tamanna ne kis chaabuk-dasti se Lais bin Abi Sulaim par jirah ko Lais bin Saad par fit kar diya hai, shayad wo is "مكرًا كبارًا" se saada-looh musalmaano'n ko warghalaane mein kuch kamiyaab ho jaae. Magar *aleem bi-zaat-is-sudoor* ki pakad se baghair tauba o elaan e tauba, qabl-az-maut koi cheez nahi bacha sakti!

3: Hashraj bin Nabaatah ke baare mein Tamanna likhta hai:

"*Ye taqriban tamaam aimma e rijaal ke nazdeek 'Zaeef ul hadees aur laa yahtaj bihi min munkir ul hadees* (ضعيف الحديث اور لا يحتج به من منكر الحديث)*' hain*".[616]

Halaa'nke Tehzeeb ut Tehzeeb[617] mein hai:

عن أحمد ثقة... عن ابن معين: ثقة ليس به بأس.... وقال أبو زرعة: واسطي لا بأس به مستقيم الحديث... وأخرج له الترمذي حديثًا واحدًا.. وحسنه..

Abu Dawood aur Abbas bin Abdul Azim se marwi hai ke unho'n ne kaha: Siqa. Ibne Adee ne kaha: Laa baa-sa bihi "لا بأس به". Balke Ahmad, Ibne Abi Aasim, Ibne Taimiya waghairahum ne iski hadees ki tasheeh ki hai. Imam Nisai ki tehqeeq inke baare mein mukhtalif hai. Abu Haatim, Saaji, aur Ibne Hibban ne jirah ki. Ab qaaraeen khud faisla kare'n ke Tamanna kitni kizb-bayaani se kaam le raha hai.

(لعنة الله على الكاذبين)

4: Intezaar e Mehdi ke P192 par ye shakhs Abu Sareeha Huzaifa bin Asyad ﷺ ke baare mein likhta hai: "*Is liye kaha jaa sakta hai ke Abul Tufail ke siwa unse aur koi riwayat nahi karta*".

Ab uthaaiye Sunan Ibne Majah[618]

عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِيْ سَرِيْحَةَ قَالَ: حَمَلَنِيْ... إلخ

Sufyan ki mataaba-at Abdul Malik (bin Abi Bakar bin Muhammad bin Umro bin Hazam al Qaazi) ne kar rakhi hai.[619] Aur Abdul Malik mazkoor siqa hain.[620]

Abu Sareeha Huzaifa ﷺ ke mazeed shagirdo'nke ilm ke liye Tabarani waghaira ka mutaalea kare'n.

5: Tamanna likhta hai: "*Ye Sufyan bin Uyayna Kufi the, sunniyo'n mein sunni aur shia mein shia rahe. Shiyo'n ki kutub e rijaal mein unka zikr e khair maujood hai…*".[621]

Maine apni is kitab: Al Qaul us Saheeh mein saabit kiya hai ke raafziyo'n ka kisi shakhs ko apni kutub e rijaal mein zikr karna kisi shakhs ke raafzi ya shia hone ki daleel nahi hai. Warna phir Syedna Ali ﷺ wahgaira ko bhi shia ya raafzi tasleem karna padega. (معاذ الله ثم معاذ الله)

Lehaza ahle sunnat ke siqa bil-ijma Imam Sufyan bin Uyayna ko shiyo'n ka apne rijaal mein zikr karna unke shia hone ki qat-an daleel nahi hai.

كُلُّ يَدَّ عِيْ وَصَلًا لِلَيْلَىٰ Har ek Laila ke wisal ka daawedaar hai

[615] Mizaan ul Etedaal: V3 P21 (tarjuma Lais bin Abi Sulaim); Tehzeeb ut Tehzeeb: V8 P17; Kitab uz Zoafa lil Uqaili: V3 P16
[616] Intezaar: P57
[617] V2 P377-378
[618] Kitab ul Adhaahi: P227 H3178
[619] Al Mojam ul Kabeer: V3 P182 H43057
[620] At Taqreeb: 4168
[621] Intezaar: P194

Aur Laila ko usse (saaf) inkaar hai وَلَيْلىٰ لَا تُقِرُّلَهُمْ بِذَاكَا

Maamqaani Raafzi ne Tanqeeh ul Maqaal mein Sufyan e mazkoor ko zikr kiya hai aur V1 P66 par likha hai: "*Zaeef*", yaane Sufyan bin Uyayna zaeef the. Maaloom hua ke Sufyan ko zaeef samajhne mein Tamanna Imaadi apne pesh-rau[622] Maamqaani Raafzi ka muqallid hai. Halaa'nke tamaam ulama e muslimeen masalan: Imam Shafai, Imam Ahmad, Imam Ibnul Madeeni, Imam Ibne Ma'in, Imam Ibne Mehdi ﷺ waghairahum Imam Sufyan bin Uyayna ki taareef o tauseeq mein ratb ul lisaan hain.[623]

Saqaahat ke saath mudallis hona ilaaheda mas-ala hai, aisi soorate mein tasreeh-bis-simaa waali riwayat hujjat aur ma'na-a'n (معنعن) riwayat zaeef hoti hai. Illa ye ke mataaba-at ya shawahid maujood ho'n.

6: Intezaare Mahdi mein hai ke: "*Chunache Hazrat Umar bin Abdul Aziz ki wafaat ke baad Ibne Shihab Zohri motfi 17 Ramzan 134h ne apne watan Eela mein jama ahadees ka sang e bunyad rakha…*".[624]

Halaa'nke Imam Zohri ne Syedna Umar bin Abdul Aziz ki wafaat se pehle ahadees ko mudawwan kar liya tha, aur tahdees bhi karte the. Is daawa ki daleel ye hai ke Umar bin Abdul Aziz ne ahle madina ko hukum diya hai ke: "*Rasool Allah ﷺ ki hadees likho, kyou'nke mujhe ilm aur ahle ilm ke (dunya se) chale jaane ka dar hai*".[625]

Imam Zohri ﷺ farmate hain: "*Ham ilm yaane ahadees likhna na-pasand karte the, hatta ke un hukumraano'n (Khalifa Umar bin Abdul Aziz waghaira) ne hame'n is par majboor kar diya*".[626]

Umar bin Abdul Aziz ﷺ farmate hain:

Tere paas jo (riwayate'n) Zohri ba-sanad le aae'n unhe'n mazboori se pakad lo.[627] مَا أَتَاكَ بِهِ الزُّهْرِيُّ يُسْنِدُهُ فَاشْدُدْ بِهِ يَدَيْكَ.

Halaa'nke Imam Zohri aap ke shaird hain.[628]

7: Ibrahim bin Muhammad bin Hanafiyya ke baare mein Tamanna likhta hai: "*Ibrahim bin Muhammad bin Hanafiyya ki shi-iyat ka eteraaf agar-che Ibne Hajar waghaira ne Tehzeeb ut Tehzeeb waghaira mein nahi kiya hai… Magar shiyyo'n ki baaz kutub e rijaal mein unka zikr e khair maujood hai.*" "…وكفى به شهادة".[629]

Halaa'nke saabeqa safhaat par ham arz kar aae hain ke shiyo'n waghaira ka kisi shakhs ko apne number badhaane ke liye apni company aur party mein zikr karna kisi raawi ke shia waghaira hone ki daleel nahi. Warna Syedna Ali, Syedna Hasan, Syedna Hussain ﷺ. Abu Hanifa aur Shafai waghairahum ko bhi shia tasleem karna padega. Deedah-baaed!

Lehaza ye "كَفَى بِهِ شَهَادَة" nahi hai, balke "كَفَى بِهِ اِفْتراءً" hai.

8: Tamanna ne apni is kitab mein bohot se raawiyo'n ki riwayaat ko sirf is bunyaad par radd kar diya hai ke wo raawi Iraq, Kufa, Baghdad, Shaam, Khorasaan waghaira mein paida ho gae the, ya jaa basey the.[630]

Balke P194 par Abdul A'ala bin Hammaad al Baahili ke baare mein likhta hai: "*Unka khorasaani hona, ghulam e aazaad-karda hona, Basri hona, khud unke mushtaba hone ke liye kaafi hai*".

[622] T: Aage aage chalne waala [FL]
[623] Dekhiye aam kutub e rijaal; Siyaar A'laam un Nubala: V8 P454
[624] P52
[625] Sunan Daarmi: V1 P126 H494 (Sanad Saheeh)
[626] Taqaiyyid ul Ilm lil Khateeb al Baghdadi: P107 (Sanad Saheeh)
[627] Tareekh Abi Zar-ah Ad Dismishqi: 960 (Sanad Saheeh)
[628] Tehzeeb ul Kamaal lil Mizzi: V17 P224
[629] Intezaar: P94
[630] Dekhiye Intezaar e Mahdi: P56, 98, 106

Jabke islaam baraabari aur masawaat ka deen hai. Qaum-parasti, ilaaqa-parasti ki bunyad par insano'n ko taqseem karna islam ke saraasar mukhalif hai. Allah Ta'ala farmata hai:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ.

Aye Logo! Ham Ne Tumhe'n (ek) Mard Aur Aurat Se Paida Kiya Hai Aur Tumhe'n Qaume'n Aur Qabaael Bana Diya, Taake Ek-doosre Ko Pehchaan Lo, Beshak Tum Mein Se Ziyaada Izzat Waala Wohi Hai Jo Ziyaada Muttaqi Hai.[631]

Nez farmaya:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ.

Aur Allah Ki Nishaniyo'n Mein Se Asmaano Aur Zameen Ki Takhleeq Hai Aur Tumhari Zabaano'n Aur Tumhare Rango'n Ka Ikhtelaaf (bhi) Hai.[632]

Rasool Allah ﷺ ne farmaya:

يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى.

Aye logo jaan lo! Be-shak tumhara Rabb ek (1) hai aur tumhara baap (Adam ﷺ) ek (1) hai. Aagaah ho jaao ke kisi arabi ko kisi ajmi par aur kisi ajmi ko kisi arabi par aur sukh ko kaale par aur kaale ko surkh par koi fazeelat nahi hai. Fazeelat to sirf taqwa ki bunyaad par hai.[633]

Haafiz Haithami (d 807h) likhte hain:

رَوَاهُ أَحْمَدُ، وَرِجَالُهُ رِجَالُ الصَّحِيحِ.

Isey Ahmad ne riwayat kiya hai aur iske raawi saheehain ke raawi hain.[634]

Mazeed tafseel ke liye dekhiye Majmua az Zawaaed[635] aur Tafseer Ibne Kaseer[636]. Lehaza kisi raawi ya raawiya ka Kufi, Shaami, Khorasaani, Nishapuri, Iraqi, Masri waghaira hona uske zaeef yaa majrooh hone ki qat-an daleel nahi, aur mahez rang o nasal ya sheher o ilaaqa ki bunyad par kisi ko zaeef ya majrooh waghaira samajhna sakht qaum-parasti aur asbiya hai. (أعاذنا الله منه)

9: Tamanna Imaadi ne likha hai: "*Yemen mein Ma'mar bin Raashid, azdiyo'n ke azaad-karda Ghulam the, motfi 154h to jama e ahadees mein sar-garm rahe. Ye Aabaan bin Abbas mashoor kazzaab se riwayat karte the. Magar Aabaan ki jagah Saabit al Banaani ka naam zaahir karte the (Tehzeeb ut Tehzeeb: V1 P101) Magar mohaddiseen unko phir bhi siqa hi samajhte aur likhte hain*".[637]

Halaa'nke Tehzeeb ke mahoola-baala[638] safha par likha hai ke:

بِسَنَدٍ صَحِيحٍ أَنَّ أَحْمَدَ قَالَ لِيَحْيَى ابْنِ مَعِيْنٍ وَهُوَ يَكْتُبُ عَنْ عَبْدِالرَّزَاقِ عَنْ مَعْمَرٍ عَنْ أَبَانَ نُسْخَةً: تَكْتُبُ هَذِهِ وَأَنْتَ تَعْلَمُ أَنَّ أَبَانَ كَذَّابٌ؟ فَقَالَ: يَرْحَمُكَ اللهُ يَا أَبَا عَبْدِاللهِ أَكْتُبُهَا وَأَحْفَظُهَا حَتَّى إِذَا جَاءَ كَذَّابٌ يَرْوِيهَا عَنْ مَعْمَرٍ عَنْ ثَابِتٍ عضن أَنَسٍ أَقُوْلُ: كَذَبْتَ إِنَّمَا هُوَ أَبَانٌ.

Khalili ne Al Irshad mein saheeh sanad ke saath riwayat kiya hai ke Ahmad bin Yahya bin Ma'in se kaha, jabke wo Abdur Razaaq an (عن) Ma'mar an (عن) Aabaan ki sanad se ek (1) nuskha likh rahe the. Aap ye likh rahe hain aur aap jaante hain ke Aabaan kazzab hai. To unho'n ne kaha: Aye Abu Abdullah! Allah aap par rahem kare, main likh raha hoo'n aur yaad kar raha hoo'n, taake agar koi kazzaab (masalan Tamanna Imaadi) aae aur ye (nuskha) Ma'mar an (عن) Saabit an (عن) Anas ki

[631] Surah Al Hujaraat: 13
[632] Surah Ar Rum: 22
[633] Musnad Ahmad: V5 P411 H23885 (Sanad Saheeh)
[634] Majmua az Zawaaed: V3 P266
[635] V8 P84
[636] V4 P232
[637] Intezaar e Mahdi: P54
[638] T: Usi safah par [RSB]

sanad se riwayat karne lage to main uski kahu'nga ke toone jhoot kaha ye to Abaan ka nuskha hai.[639]

Al Irshaad lil Khalili ka jo nuskha hamare paas maujood hai us mein ye ibaarat V1 P178-179 mein maujood hai aur uske alaawa Al Majruheen la Ibne Hibban[640], Al Jaame ul Akhlaaq ur Raawi wa Aadaab us Saame[641] mein bhi yehi waaqea mufassil bil-asaneed maujood hai.

Tambeeh: Is saare waaqea ka ek (1) raawi Ahmad bin Ishaq al Qaazi ad Deniuri hai, jiske haalaat nahi mile. Wallahu A'lam

Is riwayat ka khulaasa ye hai ke Ma'mar ke do (2) ustaad hain. (1) Saabit Siqa (2) Aabaan Kazzab.

Ma'mar ne dono se do (2) saheefe riwayat karke apne shagird Abdur Razzaq tak poho'ncha diye aur unho'n ne Ibne Ma'in waghaira tak poho'ncha diye. Ma'mar ne Saabit se jo nuskha suna aur riwayat kiya hai uska kuch zikr Tohfaul Ashraaf lil Mizzi[642] mein maujood hai. Aur Ma'mar ke Aabaan bin Abi Ayaash se nushkha ka kuch hissa Al Kaamil la Ibne Adee[643] mein maujood hai. Ma'mar ne to intehaai dayaanat-daari ke saath jo suna tha aage poho'ncha diya. Lehaza wo Tamanna ke ilzaam se qat-an baree hain aur un par jo tohmat Tamanna ne lagaai wo Tehzeeb ke mahoola-baala safhe par nahi. Balke yehi safha uski tardeed kar raha hai.

Wo chor kitna daler aur be-khauf hai ke jo haatho'n mein chiragh lekar phir raha hai.[644]

چہ دلاور است دزدے کہ بکف چراغ

Saheem Muslim[645] mein Abu Bakar bin Shaiba se ek (1) riwayat marwi hai, jin ke baare mein Tamanna likhta hai: "*Teesre saaheb un dono ke saathi Abu Bakar bin Shaiba hain, jin ka poora naam Abdur Rahman bin Abdul Malik bin Shaiba hai… aur Haafiz Abu Ahmad al Haakim ne zaeef ul hadees qarar diya hai…*".[646]

Abu Bakar bin Abi Shaiba ko Abu Bakar bin Shaiba banaa kar raawi badal dena Tamanna ke baae'n haath ka khel hai. Halaa'nke Abu Bakar bin Abi Shaiba mashoor siqa bil-ijmaa, mohaddis aur musannif hain, aur ye hadees unki kitab Al Musannaf mein maujood hai.[647] Unka naam Abdullah bin Mohammad hai, isi kitab[648] mein Tamanna likhta hai: "*Abu Bakar bin Abi Shaiba aakhir Usman bin Abi Shaiba hi ke apne bhai the…*".

Choo'nke jhooti riwayaat ki bunyad par Usman e mazkoor Tamanna e mazkoor ke nazdeek majrooh hai. Lehaza Usman ke bhaiyyo'n ka sirf is wajah se jirah se bachna na-mumkin ho gaya ke wo 'be-chaare' to Usman ke bhai the. Subhan Allah! Kya insaaf hai!!

11: Usman bin Abi Shaiba ke baare mein Tamanna Imaadi likhta hai: "*Ye quran e majeed mein mulhidaana tehreef karte the*".[649]

Aur kehta hai: "*Jis ke tanha zimeedaar Usman bin Abi Shaiba quran e majeed ke saath thattha[650] karne mein masshaaq[651] muharrif[652] hain*".[653]

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[639] Thezeeb: V1 P101
[640] V1 P31-32
[641] V2 P192
[642] V1 P150-154
[643] V1 P376
[644] T: Is faarshi sher ka tarjuma dailyurducolumns website se liya gaya hai. [RSB]
[645] V1 P135 H242/155 (nuskha Beruitiya) Kitab ul Iman: Baab Nuzool Isa bin Maryam: V1 P87 (nuskha Pakistaniya)
[646] Intezaar: P195
[647] V15 P144
[648] Intezaar e Mahdi: P95
[649] Intezaar e Mahdi: P88
[650] T: Hasi karna, mazaakh karna [FL]
[651] T: Maahri, Nihaayat mashq rakhne waala, bohot mahaarat rakhne waala [FL]
[652] T: Tehreef karne waala, badalne waala, mazhab ko apne mafaad ka zariya banaane waala [FL]
[653] Intezaar e Mahdi: P116

Taqreeban yehi baat usne P92, 119, 125 par bhi dohraai hai. Aur P81-82 mein is tohmat ko tafseel ke saath likha hai aur chand aayaat Tehzeeb ut Tehzeeb waghaira ke hawaala se naqal ki hain. In riwayaat par tafseeli tabsara aap ke saamne pesh kiya jaata hai, taake haq waazeh ho jaae:

" 'ا' Surah Yusuf... 'جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ' "[654]

Ye riwayat AlJaame li Akhlaaq ur Raawi was Saame[655] mein ba-sanad maujood hai aur Mizaan ul Etedaal[656], Tehzeeb ut Tehzeeb[657] waghairahuma mein bil-ikhtesaar Ibrahim bin Abdullah al Khasaaf se marwi hai. Main poochta hoo'n ke ye Khasaaf kaun hai? Hai koi jo jawaab de...!!

" 'ب' أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ "[658]

Isey Mizaan ul Etedaal[659], Siyaar A'laam an Nubala[660] mein Ahmad bin Kaamil an (عن) Al Hasan bin Al Haajib ki sanad se naqal kiya gaya hai. Mizaan ul Etedaal mein Ahmad bin Kaamil al Qaazi ke baare mein hai ke:

لَيَّنَهُ الدَّارَ قُطْنِيُّ.

Isey Daraqutni ne kamzoor kaha hai.[661]

" 'ج' فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُ بَابٌ "[662]

Ye qissa "Al Jaame" lil Khateeb mein mazkoor hai.[663] Is mein Abu Bakar Abdullah bin Yahya at Talhi ki tauseeq matloob hai.

" 'ح' وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ "[664]

Isey Haafiz Ibne Hajar ne Tehzeeb[665] mein, Imam Daraqutni se naqal kiya ke:

وَ قَدْ قِيْلَ.

Is story (isturah) (اسطورہ) ki sanad hi nahi hai.

Mukhtasar ye ke Usman bin Abi Shaiba par tehreef ya tamaskhur bil-quran waali jumla riwayaat mauzoo, man-ghadat aur mardood hain. Lehaza wo is ilzaam se saraa-sar baree hain, isi liye to mohaddiseen ne unhe'n siqa qarar diya hai aur unki hadeeso'n se apne saheeh ahadees ke majmua-jaat o muzaiyyan kiya hai.

12: Tamanna Imaadi ek (1) hadees ke baare mein likhta hai: "*Na hamaam ke siwa Qataada ne kisi se kaha...*".[666]

Halaa'nke Musnad Ahmad[667] mein isey Saeed bin Abi Urooba, Hisham aur Shaiban ne bhi Qataada se riwayat kiya hai. Baaqi kitaabo'n ko to fil-haal rehne de'n. Aap khud faisla kare'nke kaun saccha hai aur kaun jhoota?

13: Tamanna ne saheeh ahadees ko to mauzoo qarar diya hai aur riwayat-parasti ke fatwe lagaae hain, jabke mauzoo ahadees ko saheeh baawar karaane ki koshishe'n ki hain. Masalan: P223 par:

تكثر لكم الأحاديث بعدي فما روي لكم حديث عني فأعرضوه علٰى كتاب الله فما وافقه فا قبلوه وما خالفه فردوه.

[654] Surah Yusuf: 70
[655] V1 P299
[656] V3 P37-38
[657] V7 P151
[658] Surah Al Fil: 1
[659] V3 P37
[660] V11 P153
[661] V1 P129
[662] Surah Al Hadeed: 13
[663] V1 P299-300
[664] Surah Al Baqara: 102
[665] V7 P151
[666] Intezaar e Mahdi: P201
[667] V2 P437 H9630, 9631, 9632

Pesh ki, aur likha hai ke: "*Ek (1) saheeh hadees hai*", balke uski company ke ek (1) shakhs ne usi ki kitab ke muqaddama[668] mein ye daawa kiya hai ke ye hadees Bukhari mein maujood hai.

لعنة الله علٰى الكاذبين.

Halaa'nke ye hadees mauzoo o man-ghadat hai, kutub e sitta ya kisi motabar kitab mein iska koi wajood nahi hai. Yaad rah eke Rasool Allah ﷺ ne farmaya:

Jis ne mujh par jaan boojh kar jhoot bola to wo apna thikaana jahannam mein banaa le.[669]

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

Ye hadees mutawaatir hai.

14: Firaat al Qazzaar ke baare mein Tamanna Imaadi likhta hai: "*Ek (1) majhool ul haal aadmi hain… choo'nke Imam Muslim unki hadees riwayat kar rahe hain is liye do-een koofiyo'n ne unko sirf siqa likh diya hai aur bas…*".[670]

Firaat ke baare mein mohaddiseen e ikraam ki gawaahiya'n mulaaheza farmaae'n:

1. Yahya bin Ma'in al Baghdadi: Siqa.	2. Ahmad bin Shuaib an Nisai: Siqa
3. Abu Haatim ar Raazi: Saaleh ul Hadees	4. Ibne Hibban al Basti: (ذكره فى الثقات)[671]
5. Ibne Shaheen: (ذكره فى الثقات)	

Imam Bukhari aur Imam Muslim Nishapuri ne bhi ahadees ko saheeh qarar diya hai, jo-ke tauseeq hai.[672] Aur inke alaawa Sufyan, Al-Ajli, aur Ibne Hajar waghairahum ne unki tauseeq ki hai. Kya ye sab chand Kufi hain aur bas!

15: Saheem Muslim[673] ki ek (1) hadees mein nuzool e Isa عليه السلام aur dajjaal ka zikr hai:

وَلٰكِنْ يَقْتُلُهُ اللهُ بِيَدِهِ، فَيُرِيْهِمْ دَمَهُ فِيْ حَرْبَتِهِ.

[668] P8
[669] Saheeh Bukhari: H107
[670] Intezaar e Mahdi: P210-211
[671] T: Inka zikr apni kitab As Siqaat mein kiya hai. [RSB]
[672] Tehzeeb ut Tehzeeb: V8 P233
[673] V2 P391-392 H34/2897

''لیکن اللہ اسے عیسیٰ کے ہاتھ سے قتل کرائے گا، اور اس کا خون انکے نیزے پر لوگوں کو دکھائے گا۔'' (صحیح مسلم مترجم ج ۳ ص ۸۸۵: عابد الرحمن صدیقی کاندھلوی)

اس حدیث کے ترجمہ میں تمنا عمادی لکھتا ہے: ''لیکن اللہ اس کو اپنے ہاتھ سے قتل کرے گا تو مسلمانوں کو اپنے حربے میں اس کا خون دکھائے گا'' (انتظار ص ۲۵۲)

اور مزید لکھتا ہے: ''یہ ہے کہ جس کو حدیث رسول کہا جاتا ہے جس کی تہمت رسول اللہ ﷺ پر لگائی جاتی ہے اللہ خود اپنے ہاتھ سے مسیح دجال کو قتل کرے گا اور اپنا خون آلود حربہ مسلمانوں کو دکھائے گا...'' (انتظار ص ۲۵۲)

حالانکہ حدیث کا صحیح ترجمہ وہی ہے جو کہ عابد الرحمٰن کاندھلوی صاحب نے صحیح مسلم کے ترجمہ میں کیا، بلکہ ملا علی قاری حنفی اپنی کتاب مرقاۃ شرح مشکوۃ (ج ۱۰ ص ۱۴۸ طبع امدادیہ ملتان) میں لکھتے ہیں:

" وَلٰكِنْ يَقْتُلُهُ بِيَدِهِ / أَيْ :بِيَدِ عِيسَى عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ .... "

اس کا مفہوم یہی ہے کہ اللہ تعالیٰ دجال کو عیسیٰ علیہ السلام کے ہاتھ سے قتل کرائے گا۔

ان کے علاوہ تمنا کی اور بہت سی خیانتیں اور تلبیسات ہیں جن کے جمع اور تفصیل کے لئے ایک دفتر درکار ہے۔ بہر حال جس دن اللہ تعالیٰ کی عدالت ہوگی تو اس دن سب واضح ہو جائے گا اور کوئی مجرم پکڑ سے بچ نہیں سکے گا۔ ﴿سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ﴾ طوالت کے خوف سے انھی سطور پر اکتفا کیا جاتا ہے۔ آپ اب اصل کتاب ''القول الصحیح فیما تواتر في نزول المسیح'' کا بغور مطالعہ کریں اور اپنے تمام بھائیوں کو غلام احمد قادیانی، تمنا عمادی، ابو الخیر اسدی، پرویز، ڈاکٹر مسعود عثمانی، امین احسن اصلاحی وغیرہ کذابین، اہل باطل اور دجالوں سے بچانے کی ہر ممکن کوشش کریں۔

تنبیہ: آج کل اصلاحی گروپ کے جاوید احمد غامدی صاحب، منکرینِ حدیث کی تقلید میں احادیثِ صحیحہ کے خلاف مسلسل شبہات پھیلا رہے ہیں۔ اہل سنت عوام کے لئے ان سے بھی بچنا ضروری ہے اور علماء کا کام یہ ہے کہ ان اہل باطل فرقوں پر رد کر کے حق کو سربلند کریں۔

Nuzool e Maseeh Haq Hai

القول الصحيح فيما تواتر في نزول المسيح

Aghaaz e nabuwwat Khaatim ur Rasool ﷺ se “Deen e Islaam” par eteraaz ka silsila jaari hai, motarza khwah ghair muslim ho ya naam-nihaad muslim, quran e hadees ke mukhalif pehluo’n par apni zahaanat ke teer chalaana moroosi[674] haq tasawwur karte hain. Kuch aise hi munkireen, motarzeen, muta-assibeen, aur edaa e islam ka tazkira “Andhere Aur Mashaal e Raah” mein kar chukka hoo’n aur ye mukhtasar o jaame kitab “Nuzool e Isa ﷺ Haq Hai” bhi isi silsile ki ek (1) kadi hai.

Jis mein quran, saheeh ahadees, ijmaa aur asaar e sahaba ﷺ ki raushni mein Isa bin Maryam an Naasiri ﷺ ke asmaan se naazil hone ka suboot pesh kiya gaya hai aur munkireen ke eterazaat ke dandaan e shikan jawabaat diye gae hain. Is kitab ki tasneef ke baad Anwar Shah Kashmiri ki kitab “At Tasreeh Bimaa Tawaatur Fee Nuzool ul Maseeh” kai lm hua to kitab haasil karke padhi, behtareen koshish hai. Taaham Kanzul Ummaal waghaira se bila-tehqeeq hadeese’n naqal ki gai hain, lehaza us mein saheeh, hasan, zaeef aur mauzoo riwayaat bhi maujood hain.

Ahle Kitab (yahood) ne Allah Ta’ala ki aayaat ka inkaar kiya, paighambaro’n par sitam dhaae, unhe’n qatal kiya, bachde ko Pooja, be-shumaar amaal e kufriya ke murtakib hue (aur Allah Ta’ala ke darbaar mein mal-oon aur maghzoobi a’laihim thehre) unki ye haalat bayan karke Khaaliq e Kaaenaat fermata hai:

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا ۝ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۖ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ۝ بَل رَّفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا

Aur Unke Kufr Aur Maryam Par Bohtan e Azeem Lagaane Ki Wajah Se, Aur Unke Is Qaul: “Beshak Ham Ne Allah Ke Rasool Masee Isa bin Maryam Ko Qatl Kiya Hai” Ki Wajah Se, Aur Unho’n Ne Usey Qatal Kiya Aur Na Sooli Par Chadhaaya, Lekin Unke Liye Is (Maseeh) Ka Shabeeya Bana Diya Gaya Aur Bil-shubha Jin Logo’n Ne Uske Baare Mein Ikhtelaaf Kiya, Yaqeenan Uske Mutalliq Shak Mein Hain, Unke PAas Koi Ilm Nahi Siwaae Zann (gumaan) Ke Aur Unho’n Ne Usey Yaqeenan Qatal Nahi Kiya, Balke Allah Ne Usey Apni Taraf Utha Liya Aur Allah Hamehsa Har Cheez Par Ghaalib, Kamaal e Hikmat Waala Hai. Aur Ahle Kitab Mein Se Har Shakhs Is (Isa) Ki Maut Se Pehle Us Par Imaan Le Aaega Aur Qiyamat Ke Din Wo Un Par Gawaah Hoga.[675]

Quran e Majeed ki in ayaat e mubaaraka se maaloom hua ke:

1) Yahood ne Isa bin Maryam Nasiri ﷺ ko qatal nahi kiya.
2) Aur na unhe’n sooli par chadhaaya.
3) Balke Allah Ta’ala ne Isa ﷺ ko apne paas utha liya.
4) Aur Isa ﷺ ki maut se pehle (is zamaane mein maujood) tamaam ahle kitaab un par imaan le aae’nge (yaane wo abhi tak zinda hain aur un par maut nahi aai hai).

Ye baat bhi yaad rah eke Allah Ta’ala saat (7) aasmaano se oopar apne arsh par mustawi hai aur apne ilm o qudrat se har cheez ko muheet[676] hai. Ye aqeeda muta’did qurani ayaat, ahadees e mutawaatirah aur ijmaa e ummat se saabit hai. Tafseel ke liye Imam ul Aimma Muhammad bin Ishaq bin Khuzaima ﷺ ki kitab “At Tauheed”, Haafiz Zahabi ﷺ ki kitab “Al Uloo lil A’li al Ghaffar”, Imam Ibne Qadaama al Maqdisi ﷺ ki “Isbaat Sifah al Uloo” waghaira ka mualea kare’n.

[674] T: Baap daada ka [Urduinc]
[675] Surah An Nisa: 156-159
[676] T: Ahaata karne waala [FL]

Allah Ta'ala apni makhluqaat se juda (baae'n) hai. Kisi cheez mein bhi usne hulool nahi kiya. Lehaza usey apni zaat ke saath har jagah manna be-deeni hai, aur haq ye hai ke wo har cheez par Qadeer, Aleem aur Muheet hai. Lehaza Isa ﷺ ko Allah Ta'ala ka apne paas le jaane ka matlab asmaano par le jaana hai. Ek aur muqaam par Allah Ta'ala farmata hai:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ

Aur Jab (Isa) Ibne Maryam Ki Misaal Bayan Ki Gai To Achaanak Aap Ki Qaum Ne Us Par Shor Macha Diya Aur Unho'n Ne Kaha: Kya Hamare Ilaah (maabood) Acche Hain Ya Wo (Isa)? Unho'n Ne Aap Ke Saamne Ye Misaal Sirf Jadal o Jidaal Ke Liye Bayan Ki Hai. Balke Wo Jhagdalu Log Hain. Wo (Isa) Mahez Ek (1) Banda Hai, Jis Par Ham Ne Inaam Kiya Aur Usey Bani Isael Ke Liye Namoona Bana Diya Aur Agar Chaahe'n To Zaroor Tumhare Ewaz Farishte Bana De'n Jo Zameen Mein Jaanasheen Ho'n Aur Wo (Isa) Bila-shubha Qiyamat Ki Ek (1) Alaamat Hain. Lehaza Us Mein Hargiz Shak Na Karo Aur Mera Itteba Karo, Yehi Siraat e Musaqeem Hai.[677]

Quran e Majeed ki in ayaat se maaloom hua ke Isa bin Maryam ﷺ qiyamat ki nishani: Ilm (عِلْم) ya Alam (عَلَمْ) (alaamat) hain, lehaza un mein bilkul shak nahi karna chaahiye. Mufassir e Quran Hibr ul Ummah Abdullah bin Abbas ﷺ se riwaya thai ke Nabi e Kareem ﷺ ne is aayat e mubaaraka: وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ ke baare mein farmaya:

خُرُوْجُ عِيْسٰى قَبْلَ يَوْمِ الْقِيَامَةِ

Qiyamat ke din se pehle Isa bin Maryam ﷺ ka khurooj.[678]

Iski sanad mein ek (1) raawi Abu Yahya Misda' (ابو يحيىٰ مصدع) hain. Ibne Shaheen ne kaha: Siqa.[679] Zahabi ne kaha: Sadooq.[680] Aur ye Saheeh Muslim ke raawi hain.[681] Ammaar ad Dahni ne unki taareef ki.[682] Ibne Hibban ne tasheeh ke zariye se unki tauseeq ki. Ibne Adee ne un par sukoot kiya.[683] Al Jozjaani[684], Ibne Hibban[685], aur Ibnul Jauzi ne jirah ki.[686] Al Uqaili ne Az Zoafa[687] mein zikr kiya, Haafiz Ibne Hajar muwafiqa Al Kubr al Khabr[688] mein Misda' e mazkoor aur Abu Zareen ke baare mein likhte hain: "وهما ثقتان تابعيان". Is raawi ke baare mein Imam Zahabi ka qaul hi raajeh hai, lehaza unki hadees hasan se kam nahi hai, mauqoof riwayat is hadees ka ek shaahid hai.

Darj e baala aayat ki tashreeh mein mashoor taabai Abu Maalik Ghazwaan al Ghaffari al Kufi ﷺ ne farmaya:

نُزُوْلُ عِيْسٰى بْنِ مَرْيَمَ

Isa bin Maryam ka nuzool.[689]

Taqreeban yehi baat Qataada *mufassir* aur Ismail bin Abdur Rahman as Sidii ne bataai.[690]

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[677] Surah Az Zukhruf: 57-61

[678] Saheeh Ibne Hibban: H6778, doosra nuskha: H6817; Mawaarid uz Zamaan: 1758; Musnad Ahmad: V1 P318 H2920; Tafseer Ibne Jarir: V25 P54; Mustadrak al Haakim: V2 P254 H3003 (Sanad Hasan) (صحح الحاكم و وافقه الرهبى); Musnad Musadad: (Al Mataalib al Aaliya: 3730); Al Mojam ul Kabeer lit Tabarani: V12 P154 H12740; Al Faryaabi, Saeed bin Mansoor, Abd bin Humaid, Ibne Abi Haatim; Ad Dur al Mansoor: V6 P20

[679] Kitab us Siqaat: 1407

[680] Al Kaashif: 5556

[681] At Taqreeb: 6683

[682] At Tehzeeb: V10 P143

[683] Al Kaamil: 6/2459

[684] Ahwaal ur Rijaal: 249

[685] Al Majruheen: V3 P39

[686] Al Elal al Mutanaahiya: V2 P54

[687] V4 P266

[688] V2 P174

[689] Tafseer Ibne Jarir Tabari: V25 P54 (Sanad Saheeh)

[690] Tafseer Ibne Jarir: V25 P54 (Pehli sanad saheeh aur doosri hasan hai)

Quran e Majeed ki in aayaat aur mutawaatir ahadees ki raushni mein musalmano ka is par ijmaa hai ke Isa bin Maryam ﷺ asmaan par zinda maujood hain aur aakhri zamaana mein aap asmaan se zameen par utar kar dajjaal ko qatal kare'nge.

Tafseer "Al-Bahr ul Muheet" mein hai:

وَأَجْمَعَتِ الْأُمَّةُ عَلَى مَا تَضَمَّنَهُ الْحَدِيْثُ الْمُتَوَاتِرُ مِنْ أَنَّ عِيْسَى فِيْ السَّمَاءِ حَيٌّ، وَأَنَّهُ يَنْزِلُ فِيْ آخِرِ الزَّمَانِ.

Hadees e mutawaatir ke is mazmoon par ummat ka ijmaa ho chuka hai ke Isa ﷺ zinda asmaan par maujood hain, aur wo aakhri zamana mein asmaan se uthre'nge.[691]

Aasim bin Bahdala kutub e sitaa ke raawi aur jamhoor ahlul hadees ke nazdeek siqa o sadooq hain. Haafiz Zahabi ne kaha: "إِمَامٌ صَدُوْقٌ".[692] Imam Ibne Hibban ne kaha: "ثِقَةٌ مُتْقِنٌ".[693] Lehaza aasim ki bayan karda hadees hasan darje se kam nahi hai.

Abul Hasan Ashari (d 329h) ne kaha:

وَأَجْمَعَتِ الْأُمَّةُ عَلَى أَنَّ اللهَ عَزَّ وَجَلَّ رَفَعَ عِيْسَى إِلَى السَّمَاءِ.

Aur ummat ka is baat par ijmaa hai ke be-shak Allah Ta'ala ne Isa ﷺ ko asmaan par utha liya hai.[694]

Aur zaahir hai ke ummat khataa par ekatthi nahi ho sakti. Rasool Allah ﷺ ne farmaya:

لَا يَجْمَعُ اللهُ أُمَّتِيْ عَلَى ضَلَالَةٍ أَبَدًا، وَيَدُ اللهِ عَلَى الْجَمَاعَةِ.

Allah meri ummat ko gumrahi par kabhi jamaa nahi karega aur Allah ka haath jamaat par hai.[695]

Muhammad ur Rasool Allah ﷺ se nuzool e maseeh ki ahadees kai Sahaba Ikraam ne riwayat ki hain. Masalan: Abu Huraira ad Dosi al Yemeni, Jaabir bin Abdullah al Ansaari, An Nawaas bin Sam-aan, Aws bin Aws, Abdullah bin Umro bin al Aas, Abu Sareeha Huzaifa bin Asyad al Ghaffari, Ummul Momineen Ayesha, Abdullah bin Masood, Majma' bin Jaariya aur Abdullah bin Maghfal waghairahu. رضي الله عنهم

Abul Faiz al Idreesi al Kettaani ne farmaya:

وَالْحَاصِلُ أَنَّ الْأَحَادِيْثَ الْوَارِدَةَ فِي الْمَهْدِيِّ الْمُنْتَظَرِ مُتَوَاتِرَةٌ وَكَذَا الْوَارِدَةَ فِي الدَّجَّالِ وَفِيْ نُزُوْلِ سَيِّدَنَا عِيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَام.

Aur haasil ye hai ke mahdi e muntazir ke baare mein ahadees mutawaatir hain. Isi tarha dajjaal ke khurooj aur Syedna Isa ﷺ ke nuzool ke baare mein bhi ahadees mutawaatir hain.[696]

Nuzool e Maseeh ki ahadees ke mutawaatir hone ki tasreeh darj e zail ulama ne bhi ki hai:

1) Al Imam Abu Jaafar Muhammad bin Jarir at Tabari as Sunni fee Jaame al Bayan Fee Tafseer al Quran[697]
2) Ibne Kaseer at Damishqi Fee Tafser ul Quran al Azeem.[698]

Ab nuzool e maseeh ki kuch saheeh o hasan ahadees likhi jaati hain, taake jo zinda rahe daleel dekh kar jiye aur jo mare daleel dekh kar mare. Munkireen e hadees aur munkireen e ijma ke shubh-haat ke mudallal jawabaat bhi diye gae hain, taake un par hujjat tamaam ho jaae. وبالله التوفيق

1: Abu Huraira ad Dosi al Yemeni رضي الله عنه: Aap mashoor sahabi, siqa, hafiz, imam aur mehboob ul momineen hain. Aap ne Nabi ﷺ se kaha: Aap dua farmae'n, taake Allah Ta'ala mujhe aur meri waalida ko apne momin bando'n ka

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[691] V2 P497
[692] Diwaan az Zoafa: 2042
[693] Saheeh Ibne Hibban: 2116
[694] Al Ibaanah A'n Usoll ad Dayaanah: P34; Nez dekhiye: Nazam al Mutanaasir Minal Hadees al Mutawaatir: P241
[695] Al Mustadrak: V1 P116 (an (عن) Ibne Abbas aur sanad saheeh)
[696] Nazm ul Mutanaasir: P241
[697] V3 P204
[698] V1 P577, 582

mehboob banaa de, to Aap ﷺ ne dua farmadi. Abu Huraira ؓ farmate hain: Jo momin bhi mujhe dekhta hai, yam era zikr suntan hai, dua e nabi ﷺ ki barkat ki wajah se mujh se mohabbat karne lagta hai.[699]

Aap se 800 ya ziyaada ashkhaas ne hadeese'n bayan ki hain.[700]

Haafiz Zahabi ne farmaya:

الإِمَامُ، الفَقِيْهُ، المُجْتَهِدُ، الحَافِظُ، صَاحِبُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ...[701]

Ummul Momineen Ayesha bint Abi Bakr ؓ ki namaz e janaza Syedna Abu Huraira ؓ ne padhai thi.[702]

Syedna Abu Huraira ؓ se Nuzool ul Maseeh ki ahadees darj e zail taabaeen e ikram ne bayan ki hain:

1. Saeed bin al Musaiyyib	2. Naafe Maula Abi Qataada al Ansaari.
3. Saeed al Maqbari	4. Ataa bin Meena Maula Ibne Abi Zubaab
5. Hanzala bin Ali al Aslami	6. Abdur Rahman bin Aadam
7. Abdr Rahman bin Abi Umrah	8. Waleed bin Rabaah
9. Muhammad bin Sireen	10. Ziyaad bin Saad
11. Kaleeb	12. Rajul min Bani Haneefa
13. Abu Saaleh Zakwaan	14. Yazeed bin Al Asam

[1] Saeed bin al Musaiyyib: Abu Muhammad al Quraishi al Madani, aap madina ke zabardast aalim aur faqeeh the. Aap ki marwiyaat kutub e sitta aur tamaam dawaween e islaam mein maujood hain. Aap ki adaalat aur jalaalat par ijmaa hai. Haafiz Zahabi ne kaha:

أَحَدُ الأَعْلاَمِ وَسَيِّدُ التَّابِعِيْنَ... ثَقَةٌ حُجَّةٌ فَقِيْهٌ رَفِيْعُ الذِّكْرِ، رَاسٌ فِيْ الْعِلْمِ وَالْعَمَلِ.[703]

Aap se ye hadees Imam Muhammad bin Muslim bin Shihab az Zohri al Quraishi ne suni, Imma Zohri se Lais bin Saad, Sufyan bin Uyayna, Saaleh (bin Kisaan), Ibne Abi Zaaeb, Ma'mar, Yunus, Ibne Juraij, Auzaai aur Al Maajshooni waghairahum mutaqaarib[704] alfaaz ke saath bayan karte hain.

Imam Zohri ka ta'aruf: Abu Bakar Muhammad bin Muslim bin Obaidullah bin Abdullah bin Shihab bin Abdullah al Haaris bin Zahra bin Kilaab al Quraishi az Zohri. 50h ya 51h mein paida hue, aap Ahle Sunnat ke mashoor imam hain. Haafiz Abu Nuaim Asbahani ne "Heelatul Auliya" mein unka taweel tazkira likha hai.[705]

Aap ki ahadees Saheeh Bukhari, Saheem Muslim, Sunan e Arba, Muwatta Imam Maalik, Jaame ul Masaneed lil Khwarzami al mansoob ilal Imam Abu Hanifa, Al Umm lis Shafai, Musnad Ahmad, Saheeh Ibne Khuzaima, Saheeh Ibne Hibban, Al Mustadrak A'laa Saheehain waghaira, tamaam kutub e hadees aur dawaween e islaam mein maujood hain.

Aap ke siqa hone par ijma hai. Haafiz ibne Hajar Asqalani ne kaha:

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[699] Saheeh Muslim Ma' An Nawavi: V16 P52 H2491
[700] Tehzeeb ut Tehzeeb: V12 P290 ya P263
[701] Siyaar A'laam an Nubala: V2 P578
[702] At Taareekh us Sagheer lil Bukhari: V1 P128-129 (Sanad Saheeh)
[703] Al Kashif: 1979
[704] T: Ek-doosre ke nazdeek [FL]
[705] V3 P360-381

Aap faqeeh hafiz hain, aur aap ki jalaalat aur itqaan (siqa ka aala darja) par ittefaaq hai.[706]

الْفَقِيْهُ الْحَافِظُ مُتَّفَقٌ عَلٰى جَلَالَتِهٖ وَإِتْقَانِهٖ.

Imam Zohri ke baare mein Mahnaama Al Hadees, Hazro: 37 se tehqeeqi bahes pesh e khidmat hai: Imam Zohri ko Imam Ajli o Haafiz Ibne Hibbaan waghariahuma ne saraahatan siqa qarar diya hai.[707]

Imam Bukhari, Imam Muslim, Imam Ibne Khuzaima aur Imam Ibnul Jaarood waghairahum ne tasheeh e hadees ke zariye se unhe'n siqa o saheeh ul hadees qarar diya hai.

Imam Zohri ke jaleel ul qadar shagird Imam Maalik bin Anas al Madani ﷺ ne farmaya: "*Ibne Shihab aise daur mein baaqi rahe jab dunya mein un jaisa koi nahi tha*".[708]

Imam Ayyub bin Abi Tameema as Sakhtiyaani ﷺ (d 131h) ne farmaya: Maine Zohri se bada koi aalim nahi dekha.[709]

Ahle Sunnat ke jaleel ul qadar imam Abdullah bin al Mubaarak al Maroozi ﷺ ne farmaya: "*Hamare nazdeek Zohri ki hadees aise hai, jaise (ba-raah e raast) haath se koi cheez li jaae*".[710]

Ameer ul Momineen Umar bin Abdul Aziz al Umawi al Khalifa ne farmaya:

Tumhare paas Zohri jo kuch sanad ke saath le kar aae'n to usey mazbooti se pakad lo.[711]

مَا أَتَاكَ بِهِ الزُّهْرِيُّ يُسْنِدُهُ فَاشْدُدْ بِهِ يَدَيْكَ.

Mashoor taabai Umro bin Dinaar al Maaliki (d 126h) ne farmaya: "*Maine Zohri se ziyaada behtareen hadeesee'n bayan karne waala (taabaeen mein se) koi nahi dekha*".[712]

Imam Sufyan bin Uyayna ﷺ ne farmaya: "*Logo'n mein Zohri se ziyaada (unke zamaane mein) sunnat ka aalim doosra koi nahi tha*".[713]

Unho'n ne mazeed farmaya ke maine Zohri, Hammaad, aur Qataada se ziyaada faqeeh koi nahi dekha.[714]

Asma ur Rijaal ke jaleel ul qadar Imam Yahya bin Ma'in ne Imam Zohri ki bayan karda ek (1) hadees ko saheeh kaha hai.[715] Aur Zohri ki siqa kaha.[716]

Asma ur Rijaal aur E'lal e Hadees ke maahir Imam Ali bin al Madeeni ne farmaya: "*Kubaar taabaeen ke baad madina mein Zohri, Yahya bin Saeed (al Ansaari), Abu Az Zanaada, aur Bakeer bin Abdullah bin Al Ashaj se bada aalim koi nahi tha*".[717] Aur kaha: "*Logo'n ki hadeese'n aur aqwaal sab se ziyaada Zohri jaante the*".[718]

Abu Haatim Raazi ne farmaya: "*Zohri ki bayan karda hadees hujjat hai, aur (Syedna) Anas ﷺ ke shagirdo'n mein sab se ziyaada siqa Zohri hain*".[719]

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[706] Taqreeb ut Tehzeeb: 6296; Tadreeb ur Raawi: V1 P86
[707] Taareekh al Ajli: 1500 (kaha Madani, Taabai, Siqa); As Siqaat la Ibne Hibban: V5 P349
[708] Al Jirah wa Ta'adeel la Ibne Abi Haatim: V8 P72 (Sanad Saheeh)
[709] Al Jirah wa Ta'adeel: V8 P73; Al E'elal lil Imam Ahmad: 103/107; Taareekh Abi Zar-ah ad Damishqi: 961 (Sanad Saheeh)
[710] Al Jirah wa Ta'adeel: V1 P274 (Sanad Saheeh)
[711] Taareekh Abi Zar-ah ad Damishqi: 960 (Sanad Saheeh)
[712] Al Jirah wa Ta'adeel: V8 P73 (Sanad Saheeh); Kitaab al Ma'rafa wat Taareekh lil Imam Yaqoob bin Suyfan al Faarsi: V1 P634 (Sanad Saheeh)
[713] Al Jirah wa Ta'adeel: V8 P73-74 (Sanad Saheeh)
[714] Al Jirah wa Ta'adeel: V8 P74 (Sanad Saheeh); Al Ma'rafa wat Taareekh: V1 P621, 635; Taareeh Abi Zar-ah ad Damishqi: 1450
[715] Taareekh Ibne Ma'in Riwaayah ad Dauri: 3964
[716] Taareekh Usman bin Saeed ad Daarmi: 17
[717] Al Jirah wa Ta'adeel: V8 P74 (Sanad Hasan)
[718] Al Ma'arafa wat Taareekh: V1 P353 (Sanad Saheeh, V1 P714
[719] Al Jirah wa Ta'adeel: V8 P74 (Saheeh)

Mashoor taabai aur jamhor mohaddiseen ke nazdeek siqa o sadooq Imam Makhol ash Shaami ne farmaya: "*Mere ilm mein sunnat e guzishta ko Zohri se ziyaada koi nahi jaanta*".[720]

Lehaza saabit hua ke mohaddiseen ke nazdeek bil-ijmaa Imam Zohri aala darje ke siqa o mutqan[721] hain aur unki hadees saheeh hadees ki sab se aala qism hai.

Tashee Ka Ilzaam Aur Uska Jawaab: Abul Khair Asadi apni kitab "Islam Mein Nuzool e Maseeh Ka Tasawwur" mein likhta hai: "*Shia ke aimma e rijaal ka eteraaf ke Ibne Shihab Zohri, Imam Jaafar Saadiq ke ashaab mein shumar hota tha. Chunache Mamqaani shia rijaal ke mashoor imam apni kitab Taqeeh ul Maqaal Fee Asma ur Rijaal mein likhte hain:*"

قال المامقاني: محمد بن مسلم الزهري المدني عده الشيخ في رجاله من أصحاب الصادق.

Muhammad bin Muslim az Zohri ko Shaikh ut Taaefa ne apne rijaal mein Imam Jaafar Saadiq ke ashaab mein shumar kiya hai….[722]

Jawab: Maine mazkoora sutoor mein ye saabit kar diya hai ke Imam Zohri ahle sunnat ke zabardast siqa bil-ijma imam aur sunni wali hain. Ahle Sunnat ki tamaam kutub e hadees mein unki ahadees maujood hain, sunni ulama unki taareef o tauseeq ki hai, aur unki ahadees ko saheeh, balke ashah-ul-asaneed qarar diya hai aur kisi ek (1) sunni mohaddis ne bhi un par tashee ka ilzaam nahi lagaaya, lehaza ye ilzaam mardood hai. Doosre ye ke rawaafiz ka kisi shakhs ko apne number badhaane ke liye apni kitaabo'n mein zikr karna is baat ki hargiz daleel nahi ke wo shakhs fil-haqeeqat raafzi ya shia tha.

كُلُّ يَدَّ عِيْ وَصَلًا لِلَيْلَىٰ
وَلَيْلَىٰ لَا تُقِرُّلَهُمْ بِذَاكَا

Har ek Laila ke wisal ka daawedaar hai
Aur Laila ko usse (saaf) inkaar hai

Darj e zail ashkhaas ko rawaafiz apni asma ur rijaal ki kitabo'n mein zikr karte hain. Kya ye bhi shia ya raafzi the?

1. Ali bin Abi Taalib ﷺ.[723]	2. Al Hasan bin Ali bin Abi Taalib ﷺ.[724]
3. Al Hussain bin Ali bin Abi Taalib ﷺ.[725]	4. Jaabir bin Abdullah al Ansaari ﷺ.[726]
5. Saeed bin Jubair ﷺ.[727]	6. Abu Hanifa an Noman bin Saabit ﷺ.[728]
7. Yaqoob bin Ibrahim Abu Yusuf al Qazi ﷺ.[729]	8. Muhammad bin Idress ash Shafai ﷺ.[730]
9. Maalik bin Anas ﷺ.[731]	10. Ibrahim bin Yazeed an Nakhai ﷺ.[732]

Main poochta hoo'n ke kisi musalman mein ye himmat hai ke in Sahaba, Taabaeen wa min ba'duhum (ومن بعدهم) ko shia ya raafzi qarar de kar unki marwiyaat ko mardood keh de? Lehaaza saabit hua ke raafziyo'n ka kisi sunni ko apne rijaal mein shumar karna usey raafzi nahi bana deta.

Ye baat yaad rah eke maujooda daur mein muta'ddid naasibi. Masalan: Faiz Aalam Siddiqi waghaira jab kisi siqa raawi ki saheeh hadees apni khwahishaat e nafsaaniya ke khilaf paate hain to jhat se usey shia keh kar uski hadees se jaan chudaane ki koshish karte hain. Lehaza aise logo'n se ahle sunnat wal jamaat ko hoshiyaar rehna chaahiye.

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[720] Al E'lal la Ahmad: 102/106 (Sanad Saheeh)
[721] T: متقن
[722] P40-42; Tanqeeh ul Maqaal Fee Asma ur Rijaal: V3 P186
[723] Al Usool Min al Kaafi: V1 P452
[724] Rijaal at Toosi: P15; Al Usool Min al Kaafi: V1 P463
[725] Rijaal at Toosi: P15; Al Usool Min al Kaafi: V1 P463
[726] Tanqeeh ul Maqaal lil Maamqaani: V1 P199; Rijaal at Toosi: P15
[727] Tanqeeh ul Maqaal: V2 P25; Rijaal ul Hilee: P29
[728] Tanqeeh ul Maqaal: V3 P272; Rijaal ut Toosi: P325
[729] Tanqeeh ul Maqaal: V3 P329
[730] Tanqeeh ul Maqaal: V2 P71 Raqam: 10360
[731] Tanqeeh ul Maqaal: V2 P48 Raqam: 10022
[732] Tanqeeh ul Maqaal: V1 P43; Rijaal ut Toosi: P35

Doosre ye ke mohaddiseen ki aksariyat ka ye maslak hai ke agar bidati raawi, siqa ya sadooq hai to uski riwayat qaabil e hujjat hoti hai.

Mashoor ghair ahle hadees Sarfaraz Khan Safdar Ghakdawi Deobandi likhte hain: "*Aur usool e hadees ke roo se siqa raawi ka khaarji, ya jehmi, motazali ya murjai waghaira hona uski saqaahat par qat-an asar-andaaz nahi hota aur saheehain mein aise raawi ba-kasrat maujood hain…*".[733]

Lehaza munkireen e hadees ke siqa raawiyo'n par andha-dhund hamle khaali kaartooso'n ki tarha raaegaa'n jaae'nge. (in sha Allah)

Tambeeh: Maamqaani raafzi ne Ibne Abil Hadeed Motazali Raafzi ki Sharha Nahaj ul Balaagha se naqal kiya hai:

كَانَ الزُّهْرِيُّ مِنَ الْمُنْحَرِفِيْنَ عَنْهُ يَعْنِيْ عَلِيًّا.

Zohri, Ameer ul Momineen Ali ﷺ ke mukhalifeen mein se the.[734]

Aur isi tarha Maamqaani Raafzi ne apne baaz akaabir se naqal kiya hai ke Zohri (ahle bait ke) dushman the. (ایضاً) والعیاذ باللہ

Abu Jaafar at Toosi ar Raafzi ne kaha:

مُحَمَّدُ بْنُ شِهَابٍ الزُّهْرِيُّ عَدُوٌّ...[735]

"من لا یحضرہ الفقیہ" ke mahshi ne Sharha Mashkhiya al Fiqhiya ke haashiya mein Imam Zohri ko Syedna Ali ﷺ aur ahle bait ka munharif[736] likha hai.[737]

Ab aap faisla kare'n ke kya raafziyo'n ke kehne par Imam Zohri ko Naasibi qarar diya jaa sakta hai? Mashoor Zaahid Shaikh Abdul Qaadir Jeelani ﷺ ne sach kaha hai:

وَ عَلَامَةُ الرَّافِضَةِ تَسْمِيَتُهُمْ أَهْلَ الْأَثَرِ نَاصِبَةً وَكُلُّ ذَلِكَ عَصَبِيَّةٍ وَغَيَاظٌ لِأَهْلِ السُّنَّةِ وَلَا اِسْمَ لَهُمْ إِلَّا اسْمٌ وَاحِدٌ وَهُوَ أَصْحَابُ الْحَدِيْثِ.

Aur Raafziyo'n ki alaamat ye hai ke wo ahle asar ko naasibi kehte hain. Ye sab ta'assub hai aur unka ahle sunnat ke saath ghussa hai, aur unka sirf ek (1) hi naam hai, aur wo hai ashaab ul hadees.[738]

Aur main kehta hoo'n ke isi tarha firqa e naasbiya ki ye alaamat hai ke wo ahle sunnat ko raafzi ya shia kehte hain.

Tadlees ki Bahes: Muta'ddid ulama ne Imam Zohri ko mudallis qarar diya hai. Haafiz Zahabi ne kaha:

الْحَافِظُ الْحُجَّةُ، كَانَ يُدَلِّسُ فِي النَّدِرِ.

Aap hafiz hujjat the, kabhi-kabhaar tadlees karte the.[739]

Mashoor Mohaddis Imam Salahuddin al E'laai (d 761h) farmate hain:

وَالصَّحِيْحُ الَّذِيْ عَلَيْهِ جُمْهُوْرُ أَئِمَّةِ الْحَدِيْثِ وَالْفِقْهِ وَالْأُصُوْلِ الِاحْتِجَاجُ بِمَا رَوَاهُ الْمُدَلِّسُ الثِّقَةُ مِمَّا صَرَّحَ فِيْهِ بِالسَّمَاعِ دُوْنَ مَا رَوَاهُ بِلَفْظٍ مُحْتَمِلٍ لِأَنَّ جَمَاعَةً مِنَ الْأَئِمَّةِ الْكِبَارِ دَلَّسُوْا وَقَدِ اتَّفَقَ النَّاسُ عَلَى الِاحْتِجَاجِ بِهِمْ وَلَمْ يَقْدَحِ التَّدْلِيْسُ فِيْهِمْ

Aur saheeh wo hai jis par mohaddisee, fuqaha, aur usooleen hain. Ke siqa mudallis jo riwayat simaa ki tasreeh ke saath bayan kare us se hujjat pakdi jaae aur jo lafz mutahammil (an (عن) waghaira) ke saath bayan kare, usse hujjat na pakdi jaae. Kyou'nke aimma e kubaar ki ek (1) jamaat ne tadlees ki hai, aur log unke saath hujjat pakadne par muttafiq hain, aur tadlees ne unhe'n nuqsaan nahi poho'nchaya. Masalan: Qataada,

[733] Ahsan ul Kalaam: V1 P30
[734] Tanqeeh ul Maqaal: V3 P187
[735] Rijaal Toosi: P101
[736] T: Phira hua, phirne waala, ghaddaar [Urduinc]
[737] V4 P82
[738] Al Ghuniyatut Taalibi Tareeq ul Haq: V1 P80
[739] Mizaan ul Etedaal: V4 P40

كَقَتَادَةَ وَالأَعْمَشِ وَالسُّفْيَانَيْنِ: الثَّوْرِيِّ وَابْنِ عُيَيْنَةَ وَهُشَيْمِ بْنِ بَشِيْرٍ وَخَلْقٍ كَثِيْرٍ وَأَيْضًا فَإِنَّ التَّدْلِيْسَ لَيْسَ كَذِبًا صَرِيْحًا بَلْ هُوَ ضَرْبٌ مِنَ الْإِيْهَامِ بِلَفْظٍ مُحْتَمِلٍ.....

A'amash, Sufyan Soori, Sufyan bin Uyayna, Hasheem bin Basheer aur bohot se log aur ye baat bhi hai ke tadlees sareeh jhoot nahi. Balke wo lafz e mutahammail (an (عن) waghaira) ke saath iehaam (ایہام) ki ek qism hai.[740]

Imam Muhammad bin Idrees ash Shafai al Matlbi farmate hain:

وَمَنْ عَرَفْنَاهُ دَلَّسَ مَرَّةً فَقَدْ أَبَانَ لَنَا عَوْرَتَهُ فِيْ رِوَايَتِهِ وَلَيْسَتْ تِلْكَ الْعَوْرَةُ بِالْكَذِبِ فَنَرُدُّ بِهَا حَدِيْثَهُ، وَلَا النَّصِيْحَةُ فِي الصِّدْقِ، فَنَقْبَلُ مِنْهُ مَا قَبِلْنَا مِنْ أَهْلِ النَّصِيْحَةِ فِي الصِّدْقِ فَقُلْنَا: لَا نَقْبَلُ مِنْ مُدَلِّسٍ حَدِيْثاً حَتَّى يَقُوْلَ فِيْهِ حَدَّثَنِيْ أَوْ سَمِعْتُ.....

Aur jisey ham jaan gae hain ke us ne ek (1) martaba hi tadlees ki hai to ham par uska naqs uski riwayat mein zaahir ho gaya aur ye naqs jhoot nahi hai ke ham uski wajah se iski hadees ko (mutlaqan) radd kar de'n aur (ye naqs) na sacchaai mein khair-khwahi hai ke ham uski riwayat bhi (mutlaqan qubool kar le'n jis tarha ham sacchaai mein khair-khwaho'n (ghair mudalliseen) ki riwayaat qubool karte hain. Pas ham kehte hain ke ham kisi mudallis se koi hadees qubool nahi karte, hatta ke haddasani (حدثنی) ya same'tu (سمعت) [main ne suna hai] kahe, yaane simaa ki tasreeh kare.[741]

Lehaza Imam Zohri ﷺ ne jin riwayaat mein simaa ki tasreeh ki hai, unke saheeh hone mein kya shuba hai? Baaz log Imam e Shu'ba aur chand ulama se tadlees ki sakht mazammat aur takzeeb naqal karte hain, halaa'nke ye aqwaal e marjooha hain. Abu Umro bin al Salaah ash Shahrozi farmate hain:

وَهَذَا مِنْ شُعْبَةَ إِفْرَاطٌ مَحْمُوْلٌ عَلَى الْمُبَالَغَةِ فِي الزَّجْرِ عَنْهُ وَالتَّنْفِيْرِ.....

Aur ye qaul Imam Shu'ba se ifraat par mabni hai aur ye tadlees se dhamkaane aur nafrat dilaane ke mubaalgha par mahmool hai.[742]

Imam Ibne Salah ke bayan ki tasdeeq isse bhi hoti hai Imam Shu'ba ne khud kai mudalliseen masalan: Qataada, Abu Ishaq as Subaie aur A'mash se riwayat bayan ki. Balke Imam Shu'ba se saabit hai ke unho'n ne kaha:

كَفَيْتُكُمْ تَدْلِيْسَ ثَلَاثَةٍ: الْأَعْمَشَ وَأَبِيْ إِسْحَاقَ وَقَتَادَةَ.....

Main aap ke liye teen (3) ashkhaas, A'mash, Abu Ishaq aur Qataada ki tadlees se bachne ke liye kaafi ho'n.[743]

Lehaza ulama ke nazdeek un raawiyo'n se Shu'ba ki riwayat agar ma'nea'n (معنعن) bhi ho to simaa par mahmool hoti hai.[744]

Lehaza Zohri ki tasreeh bis-simaa se riwayat saheeh hoti hai.

Irsaal Ki Bahes: Baaz mubtade-een, Imam Yahya bin Saeed al Qattaan ka qaul ke zohri ki mursal riwayate'n "بِمَنْزِلَةِ الرِّيْحِ" hain, naqal karke Imam Zohri ko mat-oon karne ki koshish karte hain, to uska jawab ye hai ke kisi raawi ka mursal ahadees bayan karna koi jurm nahi hai, aur na ye uski adaalat par jirah hai. Muta'ddid aimma ne mursal riwayaat bayan ki hain. Masalan: Ibrahim Nakhai, Ayub as Sakhtiyaani, Saabit al Banaani, Jaafar as Saadiq, Hasan Basri, Rabeea ar Raai (ربيعة الرأي), Rijaa bin Heewah, Saalim bin Abdullah bin Umar, Saeed bin Jubair, Saeed bin al Musaiyyib, Sufyan Soori, A'mash, Qaazi Shareeh, Shu'ba, Taawoos, Ash Shu'ba, Urwah, Ataa bin Abi Rabaah, Ikrima aur Qataada waghairahum.[745]

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[740] Jaame ut Tehseel Fee Ahkaam ul Maraseel: P98-99
[741] Ar Risaalah: P379
[742] Uloom ul Hadees al Ma'roof ba-Muqaddama Ibne Salah: P98
[743] Tabaqaat ul Mudalliseen bi-tehqeeqi: P43; Juz Mas-alah at Tasmiya: P47 (Sanad Saheeh)
[744] Fathul Baari: V4 P38, 194; V10 P166; V11 P146, 197, 211, 241, 262, 546; V12 P217
[745] Kitab ul Maraseel la Abu Dawood waghaira

Kya ye aimma mursal riwayaat bayan karne ki wajah se zaeef o majrooh ban gae hain? Ye baat haq hai ke mursal riwayaat zaeef hoti hai, lekin ye baat baatil hai ke har mursil (irsaal karne waala) zaeef hota hai. Agar koi kahe ke Imam Zohri ka irsaal sakht khatarnaak irsaal tha to arz hai ke uski wajah bhi mohaddiseen ne bataadi hai: Imam Yahya bin Saeed al Qattan ne kaha:

هَؤُلَاءِ قَوْمٌ حُفَّاظٌ كَانُوْا إِذَا سَمِعُوْا الشَّيْءَ عَلَّقُوْهُ.

Ye log (Qataada o Zohri) huffaaz e hadees mein se the. Jab ye koi cheez sunte to usey yaad kar lete the.[746]

Mazeed farmaya:

مُرْسَلُ الزُّهْرِيِّ شَرٌّ مِنْ مُرْسَلِ غَيْرِهِ، لِأَنَّهُ حَافِظٌ، وَكُلُّ مَاقَدِرَ أَنْ يُسَمِّيَ سَمَّى، وَإِنَّمَا يَتْرُكُ مَنْ لَايُحِبُّ أَنْ يُسَمِّيَه.

Zohri ki mursal doosro'n ki mursal se ziyaada buri hoti hai, kyou'nke wo hafiz hain aur wo (Zohri) jiska wo naam lena chahte hain le lete hain, aur sirf usi shakhs ka naam tark karte hain jis ka naam lena pasand nahi karte.[747]

Maaloom hua ke zohri ki maraseel ghair-siqaat se hone ki wajah se ziyaada zaeef hain. Imam Yahya bin Saeed al Qattan ne Qataada ki maraseel ko bhi "بِمَنْزِلَةِ الرِّيْحِ" qarar diya.[748]

Aur Saeed bin al Musaiyyib ki Syedna Abu Bakar ﷺ se munqata riwayat ko "ذَاكَ شِبْهُ الرِّيْحِ" kaha hai. Yaane wo hawaa ki tarha kamzor hai.[749]

Aur kaha:

مُرْسَلَاتُ ابْنِ أَبِيْ خَالِدٍ ـ يَعْنِيْ إِسْمَاعِيْلَ ـ لَيْسَ بِشَيْءٍ.

Ismail bin Abi Khaalid ki mursal riwayaat kuch bhi nahi hain.[750]

Imam Muhammad bin Sireen se bhi Abul Aaliya aur Hasan Basri ki maraseel par sakht tanqeed marwi hai. Aur unho'n ne farmaya: "*Chaar (4) ashkhaas (Al Hasan, Abul Aaliya, Humaid bin Hilal aur ek (1) aadmi (Dawood bin Abi Hind)) har ek ko saccha samajhte the aur is baat ki parwah nahi rakhte the ke wo kis se sun rahe hain*".[751]

Kya in ulama ko bhi zaeef o ghair-siqa qarar diya jaaega? Haq ye hai ke jo shakhs siqa hai, uski muttasil riwayaat ko qubool aur mursal riwayaat ko mardood samajhna chaahiye.

Idraaj Ki Bahes: Baaz ashkhaas ne likha hai: "*Zohri ki aadat idraaj ki bhi thi*". "Idraaj" kehte hain, "*Hadees mein Rasool Allah ﷺ ke alfaaz ke saath apne alfaaz milaa dene ko, yaane hadees mein apni taraf se kuch alfaaz darj kar dena*".[752]

Halaa'nke aimma mohaddiseen ne idraaj ko raawi ki adaalat mein kabhi jirah qarar nahi diya. Idraaj ki taareef mein Haafiz Ibne Salah farmate hain:

مَعْرِفَةُ أَقْسَامٍ مِنْهَا مَا أُدْرِجَ فِيْ حَدِيْثِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ كَلَامِ بَعْضِ رُوَاتِهِ، بِأَنْ يَذْكُرَ الصَّحَابِيُّ أَوْ مَنْ بَعْدَهُ عَقِيْبَ مَا يَرْوِيْهِ مِنَ الْحَدِيْثِ كَلَامًا مِنْ عِنْدِ نَفْسِهِ، فَيَرْوِيَهُ مَنْ بَعْدَهُ مَوْصُوْلًا بِالْحَدِيْثِ غَيْرَ فَاصِلٍ بَيْنَهُمَا بِذِكْرِ قَائِلِهِ،

Iski kai qisme'n hain: Un mein se wo bhi hai jo hadees e rasool mein baaz raawiyo'n ka kalaam darj ho jaae, wo is tarha ke koi sahabi ya jo usse neeche waala raawi apni taraf se us hadees mein koi kalaam (ba-taur e tafseer) zikr kare jisey wo riwaayat kar raha hai, to baad waala raawi usey hadees ke saath milaa kar (mausool) riwayat kar de aur qaael ke kalaam ko juda na kare (us shakhs par) jo haqeeqat e haal se be-khabar

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[746] Al Muraseel la Ibne Abi Haatim: P3
[747] Siyaar A'laam an Nubala: V5 P338
[748] Al Maraseel la Ibne Abi Haatim: P3 (Sanad Saheeh)
[749] Eezan: P4 (Sanad Saheeh)
[750] Jaame ut Tehseel: P38; Al Maraseel: P5 (Sanad Saheeh)
[751] Sunan Daraqutni: V1 P171-172; Kitab al E'lal wa Ma'rafa ar Rijaal lil Imam Ahmad: 989 (Sanad Saheeh) "واللفظ له"
[752] Nuzool e Maseeh Ka Tasawwur: P120

hai. Maamla mushtaba ho jaae aur usey ye wahem ho ke ye sab kuch Nabi ﷺ ki hadees mein hai.[753]

فَيَلْتَبِسُ الْأَمْرُ فِيهِ عَلَى مَنْ لَا يَعْلَمُ حَقِيقَةَ الْحَالِ، وَيَتَوَهَّمُ أَنَّ الْجَمِيعَ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Maaloom hua ke raawi ki ghalati nahi hoti, balke wo hadees ki sharah o tafseer mein kuch kalaam arz karta hai jisey baad waala raawi asal baat se be-khabri ki wajah se matan e hadees mein darj kar deta hai. Mohaddiseen e ikraam par Allah Ta'ala ki an-ginat, be-shumaar rehmate'n ho'n ke jinho'n ne intehaai baareek-beeni aur ghair-jaanibdaari se doodh ka doodh aur paani ka paani kar diya hai aur adl o insaaf ki mizaan haath mein lekar apni la-jawaab tehqeeqaat se ye waazeh kar diya hai ke ye muttasil, ye munqate, ye mehfooz, aur ye shaaz hai. Ye saalim minal-idraaj aur ye mudraj hai. waghaira. رحمهم الله

Mudarraj ke mauzu par muta'addid ulama ne kitaabe'n likhi hain. Masalan Khateeb Baghdadi ki "*Al Fasl lil Wasl Fee Mudaraj an Naqal*" (الفصل للوصل فی مدرج النقل) aur Jalaluddin Siyuti ki "*Al Mudraj ilaa al Mudraj*" (المدرج إلى المدرج) Ye hamaari library mein maujood hai).

Abh un ulama ke naam likhta hoo'n jinho'n ne kisi hadees ki tashreeh mein koi kalma kaha aur baad ke raawiyo'n ne matan mein darj kar diya:

1. Abdullah bin Masood رضي الله عنه.[754]	2. Abu Huraira رضي الله عنه.[755]
3. Saalim bin Abi al Ja'd رحمه الله.[756]	

Kya inhe'n bhi majrooh qarar diya jaaega? Hargiz nahi! Isi tarha is naam-nihaad jirah se Imam Zohri bhi baree hain.

Haafiz Ibne Hajar Asqalani farmate hain:

Aur asal uloom e idraaj ka daawa daleel ke baghair saabit nahi hota.[757]

وَالْأَصْلُ عَدَمُ الْإِدْرَاجِ فَلَا يَثْبُتُ إِلَّا بِدَلِيلٍ.

Khulaasa: Mukhtasar ye ke Imam Zohri jaleel ul qadar sunni aalim, mashoor taabai, siqa hujjat the. Unki riwayat aala darje ki saheeh hoti hai.

Goldzeher[758] yahoodi aur uske muqallideen ki khud-saakhta jurooh qat-an mardood hain. Balke munkireen e risaala ki un jurooh se Imam Zohri ki shaan aur ziyaada buland ho jaati hai. Us wali min auliyaa Allah par Allah ki laakho'n karodo'n rehmate'n ho'n. رحمه الله

Imam Zohri se nuzool e maseeh ki ye hadees jin shagirdo'n ne suni, unka zikr kiya jaa chukka hai, ab unki riwayaat ka mukhtasar tazkirah pesh e khidmat hai:

1: Lais bin Saad: Aap kutub e sitta ke raawi aur "*Siqa, sabat, faqeeh, imam mashoor*" the.[759]

1) Yahya bin Bakeer.[760]
2) Haashim[761]
3) Yazeed bin Mohib.[762]

[753] Muqaddama Ibne Salah: P127
[754] Muqaddama Ibne Salah: P128; Al Mudraj Ilaa al Mudraj: P11
[755] Al Mudraj Ilaa al Mudraj: P18, 21
[756] Al Mudraj Ilaa al Mudraj: P42
[757] Fathul Baari: V7 P311
[758] T: Ignác Goldziher an orientialist died in 1921. [RSB, source Wikipedia]
[759] Taqreeb ut Tehzeeb: 5684
[760] Sunan Kubra lil Bayhaqi: V1 P244
[761] Musnad Ahmad: V2 P538
[762] Saheeh Ibne Hibban: 6779

4) Ahmad bin Salma.[763]
5) Qutaiba bin Saeed.[764]

Saheeh Bukhari o Saheeh Muslim mein Qutaiba bin Saeed ki riwayat ke alfaaz darj e zail hain:

وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزِلَ فِيكُمُ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَفِيضَ المَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ.

Us zaat ki qasam! Jis ke saath mein meri jaan hai, zaroor anqareeb tum mein Ibne Maryam haakim, aadil ban kar naazil ho'nge, phir wo saleeb ko tod de'nge aur maal ko baha de'nge hatta ke usey koi qubool nahi karega.

Imam Tirmizi ne is hadees ke baare mein farmaya: "هَذَا حَدِيْثٌ حَسَنٌ صَحِيْحٌ".

6) Muhammad bin Ramah.[765]

2: Sufyan bin Uyayna: Aap se darj e zail ulama ne ye hadees inehaai maamooli ikhelaaf ke saath bayan ki hai:

1. Ali bin Abdullah al Madeeni.[766] [767]	2. Zuhair bin Harb.[768]
3. Abu Bakar bin Abi Shaiba.[769]	4. Abdul A'ala bin Hammad.[770]
5. Umro an Naaqid.[771]	6. Ahmad bin Hambal.[772]
7. Ibne Abi Umar.[773]	8. Al Humaidi.[774]

3: Saaleh bin Keesaan al Madeeni.[775]

Aap kutub e sitta ke raawi, "ثِقَةٌ ثَبَتٌ فَقِيْهٌ" the.[776] Imam Zohri aap ke ustaad hain.[777] Aur Ibrahim bin Saad az Zohri inke shagird hain.[778]

Aap se Ibrahim az Zohri ne aur un se Yaqoob bin Ibrahim ne ye hadees suni. Yaqoob bin Ibrahim se Ishaq[779], Abd bin Humaid, Hasan al Halwaani[780]. Abu Dawood al Harraani[781], aur Muhammad bin Yahya az Zahli[782] ne ye hadees bayan ki hai. Bukhari waghair amein ye alfaaz ziyaada hain:

حَتَّى تَكُونَ السَّجْدَةُ الوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا، ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ وَاقْرَءُوا إِنْ شِئْتُمْ وَإِنْ مِّنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ... الآية.

Yaha'n tak ke (unke nazdeek) ek (1) waqt ka sajda dunya o maa-feeha se behtar hoga. Phir Abu Huraira ﷺ ne farmaya: Agar (tasdeeq) chahte ho to padho: Aur Koi Ahle Kitaab Aisa Nahi Hoga Jo Isa Ki Maut Se Pehle Un Par Imaan Na Le Aae.[783]

Baaz logo'n ne poocha hai ke Imam Bukhari ke ustad "Ishaq" kaun hain? To arz hai ke Ishaq bin Raahwiya hain.

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[763] Sunan Kubra lil Bayhaqi: V1 P244
[764] Saheeh Bukhari: H2222; Saheem Muslim: H155; Sunan Tirmizi: H2233; Al Iman la Ibne Mandah: 407 (من طريق النسائى عنه)
[765] Saheem Muslim: H155
[766] Saheeh Bukhari: H2344
[767] Iske shuroo mein "لَا تَقُوْمُ السَّاعَةُ" ke alfaaz ziyaada hain.
[768] Saheem Muslim: H155
[769] Al Musannaf: V15 P144; Ibne Majah: H4078
[770] Saheem Muslim: 155
[771] Musnad Abi Ya'la al Mawsli: H5877
[772] Musnad Ahmad: V2 P240
[773] Ash Shareea lil Aajiri: P381
[774] Al Mustakhraj A'ala Saheeh Muslim la Abi A'waana: V1 P105; Sunan Kubra lil Bayhaqi: V6 P101
[775] Tohfatul Ashraaf lil Haafiz Mizzi: V10 P26-27
[776] Taqreeb ut Tehzeeb: 2884
[777] Tehzeeb ul Kamaal: V9 P47
[778] Tehzeeb ul Kamaal lil Haafiz Mizzi: V9 P47
[779] Saheeh Bukhari: H3448
[780] Saheem Muslim: 390/155
[781] Saheeh Abi A'waana: V1 P105
[782] Sunan Kubra lil Bayhaqi: V9 P180
[783] Surah An Nisa: 159

Haafiz Ibne Hajar ﷺ farmate hain:

وَقَدْ أَخْرَجَ أَبُوْ نُعَيْمٍ فِيْ الْمُسْتَخْرَجِ هَذَا الْحَدِيْثَ مِنْ مُسْنَدِ إِسْحَاقَ بْنِ رَاهَوَيْهِ وَقَالَ: أَخْرَجَهُ الْبُخَارِيُّ عَنْ إِسْحَاقَ.

Abu Nuaim (Asbahaani) ne Mustakhraj (A'laa Saheeh Bukhari) mein ye hadees Musnad Ishaq bin Raahwiya se riwayat ki hai aur kaha: Isey Bukhari ne Ishaq se riwayat kiya hai.[784]

Doosre ye ke Abd bin Humaid waghaira ne Ishaq ki mataaba-at kar rakhi hai, lehaza un par eteraaz har lehaaz se mardood hai.

4: Ma'mar.[785]

5: Yunus bin Yazeed.[786]

6: Ibne Juraij.[787]

7: Auzaai.[788]

8: Abdul Aziz bin Abdullah Abi Salma al Maajshoon.[789]

9: Ibne Abi Zaib.[790]

Mukhtasar ye ke Saeed bin al Musaiyyib ﷺ ki Abu Huraira ﷺ se ye hadees bilkul saheeh hai.

[2] Naafe Maula Abi Qataada al Ansaari ﷺ: Aap kutub e sitta ke raawi aur siqa hain.[791]

Aap se ye hadees Imam Zohri ne bayan ki hai aur unka tazkira guzar chukka hai. Aap se ye hadees darj e zail ulama ne sun kar aage bayan ki hai:

1. Yunus (bin Yazeed al Eeli).[792]	2. Ma'mar.[793]
3. Uqail.[794]	4. Auzaai.[795]
5. Ibne Akhi az Zohri[796]	6. Ibne Abi Zaeb.[797]

Saheeh Bukhari o Saheeh Muslim mein Yunus bin Yazeed ki riwayat ke alfaaz darj e zail hain:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيْكُمْ، وَإِمَامُكُمْ مِنْكُمْ.

Tumhara us waqt kya haal hoga jab Isa bin Maryam tum mein utre'nge aur tumhara imam tum mein se (hi) hoga.

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[784] Fathul Baari: V6 P382 ط1348h edition

[785] Musannaf Abdur Razzaaq: 20840; Musnad Ahmad: V2 P272

[786] Saheem Muslim: H155; Al Imaan la Ibne Mandah: 411

[787] Saheeh Abi Awaana: V1 P104

[788] Abu Awaana: V1 P105; Mushkil ul Asaar lit Tahaawi: V1 P27

[789] Musnad Ali bin al Ja'd: 2867; Sharha as Sunnah lil Baghwi: 15/80 "وَقَالَ: هَذَا حَدِيْثٌ مُتَّفَقٌ عَلٰى صِحَّتِهِ"

[790] Musnad Abu Dawood at Tayaalsi: 2297; Mushkil ul Aasaar: V1 P28

[791] Taqreeb ut Tehzeeb: 7074

[792] Aap jamhoor ke nazdeek siqa hain aur kutub e sitta ke raawi hain. Aap ki riwayat: Saheeh Bukhari: H3449; Saheem Muslim: H115; Kitab ul Iman la Ibne Mandha: 414; Sharha as Sunnah lil Baghwi: V15 P82 waghiara mein hai.

[793] Musannaf Abdur Razzaq: H20841; Musnad Ahmad: V2 P272; Al Imaan Ibne Mandah: 415

[794] Kitab ul Imaan la Ibne Abi Mandah: 416; Taghleeq ut Ta'aleeq la Ibne Hajar: V4 P40

[795] Al Imaan la Ibne Mandha: 413; Taghleeq ut Ta'aleeq la Ibne Hajar: V4 P40; Al Ba's (البعث) lil Bayhaqi; Fathul Baari: V6 P385; Mojam Ibnul Arabi Kamaa fit Taghleeq ut Ta'aleeq; Saheeh Ibne Hibban: 6764; Saheeh Abi Awaana: V1 P106

[796] Saheem Muslim: H155

[797] Saheem Muslim: 246/155; Musnad Ahmad: V2 P336; Saheeh Abi Awaana: V1 P106

Kitab ul Asma was Sifaat lil Bayhaqi mein Yunus ki riwayat ke alfaaz darj e zail hain:

Tumhara us waqt kya haal hoga jab Ibne Maryam aasmaan se utre'nge aur tumhara imam tum mein se hoga.[798]

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ مِنَ السَّمَاءِ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ.

Ye dono riwayate'n saheeh hain aur un mein koi ta-aaruz nahi: "مِنَ السَّمَاءِ" ke aur bhi shawaahid hain, jo aage aarahe hain.

Imam Baghwi ne Bukhri ki hadees ke baare mein Sharha as Sunnah mein farmaya hai:

Is hadees ke saheeh hone par ittefaaq hai.

هَذَا حَدِيثٌ مُتَّفَقٌ عَلَى صِحَّتِهِ.

Ek (1) ahem baat...: Imam Bayhaqi mustaqil makhraj e hadees hain aur unki bayan karda ye sanad saheeh hai. Lehaz unki ziyaadat maqbool hai, kyou'nke siqa ki ziyaadat agar siqaat ya ausaq ke khilaf na ho to maqbool hoti hai.[799]

Aur agar Imam Bayhaqi kahe'n ke "Rawaah al Bukhari" to iska mafhoom ye hota hai ke is hadees ki asal Saheeh Bukhari mein maujood hai.[800]

[3] Ataa bin Mina Maula Ibne Abi Zubaab ﷺ: Aap kutub e sitta ke raawi hain. Imam Al Ajli ne kaha:

(Madani), siqa taabai.[801]

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ.

Imam Ibne Hibban ne aap ki tauseeq ki, baaz ulama ne aap ko sadooq aur baaz ne "كَانَ مِنْ أَصْلَحِ النَّاسِ" qarar diya.[802] Lehaza aap siqa o sadooq hain. Aap se Saeed bin Abi Saeed al Maqbari aur un se Lais bin Saad aur Ibne Ishaq ne ye riwayat bayan ki hai.

1) Lais bin Saad.[803]

Saheeh Muslim mein is hadees ke alfaaz darj e zail hain:

Allah ki qasam! Ibne Maryam zaroor naazil ho'nge, wo adl karne waale haakim ho'nge, saleeb tod de'nge aur khinzeer ko qatal kar de'nge aur jiziya mauqoof kar de'nge. Jo un ounto'n ko chod diya jaaega to phir kaun unse baar-bardaari ka kaam na lega aur logo'n ke dilo'n se adaawat, bughz aur hasad khatam ho jaaega aur maal dene ke liye bulaae'nge to koi maal qubool na karega.

وَاللهِ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجِزْيَةَ، وَلَتُتْرَكَنَّ الْقِلَاصُ فَلَا يُسْعَى عَلَيْهَا، وَلَتَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ، وَلَيَدْعُوَنَّ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ.

2) Muhammad bin Ishaq.[804]

[4] Saeed bin Abil Maqbari ﷺ: Imam Abu Ya'la al Mawsli ne kaha:

Rasool Allah ﷺ ne farmaya: *"Us zaat ki qasam jis ke haath mein Abul Qaasim ki jaan hai! Isa bin Maryam ﷺ zaroorimam musif aur haakim aadil ban kar naazil ho'nge. Pas aap saleeb tod de'nge aur khinzeer ko*

حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى، حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أَبِي صَخْرٍ، أَنَّ سَعِيدًا الْمَقْبُرِيَّ، أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صَلَّى

[798] P535, doosra nuskha: P424
[799] Al Kifaaa Fee Ilm ur Riwaaya lil Khateeb Baghdadi: P424-429
[800] Muqaddama Ibne Salah Ma'a Sharah al Iraaqi: P31
[801] T: Ye tarjuma maine kiya hai. [RSB]
[802] Tehzeeb ut Tehzeeb: V7 P193
[803] Saheem Muslim: H155; Saheeh Ibne Hibban: 6777; Ash Shariya lil Aajiri: P380; Mushkil ul Aasaar: V1 P28
[804] Al Mustadrak lil Haakim: V2 P595

اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: وَالَّذِيْ نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ لَيَنْزِلَنَّ عِيْسَى ابْنُ مَرْيَمَ إِمَامًا مُقْسِطًا وَحَكَمًا عَدْلًا، فَلَيَكْسِرَنَّ الصَّلِيْبَ، وَلَيَقْتُلَنَّ الْخِنْزِيْرَ، وَلَيُصْلِحَنَّ ذَاتَ الْبَيْنِ، وَلَيُذْهِبَنَّ الشَّحْنَاءَ، وَلَيُعْرَضَنَّ عَلَيْهِ الْمَالُ فَلَا يَقْبَلُهُ، ثُمَّ لَئِنْ قَامَ عَلَى قَبْرٍ فَقَالَ: يَا مُحَمَّدُ لَأُجِيْبَنَّهُ.

halaak kar de'nge aur ek doosre se naraaz baa-ham sulah kar le'nge aur adaawat khatam ho jaaegi aur us par maal pesh kare'nge to wo usey qubool nahi karega, phir agar wo meri qabar par khade hue aur kaha: Aye Muhammad ﷺ to main (ba-aur e moajjeza) zaroor iska jawab du'nga".[805]

Is ki sanad hasan hai uske tamaam raawi jamhoor ke nazdeek siqa o sadooq hain.

[Tambeeh: Baad mein maaloom hua ke Abdullah bin Wahab al Masri qaul e raajeh mein mudallis hain, lehaza ye sanad hasan nahi balke zaeef hai.]

[5] Hanzala bin Ali al Aslami ﷺ aap Saheeh Muslim waghaira ke raawi aur siqa hain.[806]

Aap se nuzool e maseeh ki hadees Imam Zohri ne aur unse ek jamaat, masalan: Sufyan bin Uyayna, Lais, Ma'mar, Auzaai, aur Yunus waghairahum ne bayan ki hai.

1. Saheeh Muslim.[807]	2. Musnad Ahmad.[808]
3. Tafseer Ibne Jareer.[809]	4. Musnad Ali bin al Ja'd.[810]
5. Musnad al Humaidi.[811]	6. Al Imaan la Ibne Mandah.[812]
7. Saheeh Ibne Hibban.[813]	8. Musannaf Abdur Razzaq.[814]
9. Musannaf Ibne Abi Shaiba.[815]	

Musnad Ahmad mein Zohri ke simaa ki tasreeh maujood hai. Saheeh Muslim mein Sufyan bin Uyayna ki Zohri se riwayat ka matan darj e zail hai:

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ، لَيُهِلَّنَّ ابْنُ مَرْيَمَ بِفَجِّ الرَّوْحَاءِ، حَاجًّا أَوْ مُعْتَمِرًا، أَوْلَيَثْنِيَنَّهُمَا.

Nabi e Kareem ﷺ ne farmaya: "*Is zaat ki qism jis ke haath mein meri jaan hai! Bila shuba Ibne Maryam rooha ki ghaati mein hajj ya umra ya dono ki labbaik kahe'nge*".

Musnad Ahmad[816] mein saheeh sanad ke saath darj e zail alfaaz ziyaada hain:

قَالَ: وَتَلَا أَبُوْ هُرَيْرَةَ: **وَإِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا**.[817] فَزَعَمَ حَنْظَلَةُ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ: يُؤْمِنُ بِهِ قَبْلَ مَوْتِهِ: عِيْسَى، فَلَا أَدْرِيْ، هَذَا كُلُّهُ حَدِيْثُ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوْ شَيْءٌ قَالَهُ أَبُوْ هُرَيْرَةَ.

Nabi e Kareem ﷺ ne farmaya: "*Is zaat ki qism jis ke haath mein meri jaan hai! Bila shuba Ibne Maryam rooha ki ghaati mein hajj ya umra ya dono ki labbaik kahe'nge*".

[805] Musnad Abi Ya'la: V11 P462 H6584
[806] Taqreeb ut Tehzeeb: 1584
[807] H1252
[808] V2 P540, 240
[809] V3 P204
[810] H2888
[811] Nuskha e Deobandiya: H1005
[812] H419
[813] H6781
[814] H20842
[815] V15 P144
[816] V2 P290
[817] Surah An Nisa: 159

[6] Abdur Rahman bin Aadam ﷺ: Aap Saheeh Muslim ke raawi aur sadooq hain.[818]

Aap se qataada ne ye hadees bayan ki hai. Musnad ahmad mein aap ne Abdur Rahman bin Aadam se simaa ki tasreeh kar rakhi hai. Ye hadees darj e zail kitaabo'n mein hai.

1. Musnad Ahmad.[819]	2. Sunan Abu Dawood.[820]
3. Musannaf Ibne Abi Shaiba.[821]	4. Saheeh Ibne Hibban.[822]
5. Musand Abi Dawood at Tayaalsi.[823]	6. Tafseer Ibne Jarir.[824]
7. Mustadrak al Haakim.[825]	

Haakim aur Zahabi dono ne usey saheeh kaha hai.

Hadees ka matan:

(Tamaam) Ambiya elaati bhai hain, unka deen ek hai aur un ki maae'n (shariyate'n) juda-juda hain aur logo'n mein sab se ziyaada mein Isa bin Maryam ke nazdeek ho'n kyou'nke mere aur unke darmiyan koi nabi nahi aur be-shak wo naazil hone waale hain. Pas jab tum unko dekh lo to pehchaan lena, wo ek (1) darmiyan ne qad ke surkh o safed rangat waale aadmi hain. Unke baal seedhe hain, goya abhi unse paani tapakne waala hai. Halaa'nke wo bheege hue na ho'nge, aur wo do (2) zard rang ke kapde pehne hue ho'nge (wo islam par logo'n se jung kare'nge) pas wo saleeb tod de'nge, khinzeer ko qatal kar de'nge aur jiziya ko khatam kar de'nge aur millate'n (mazaahib e aalam) muattal ho jaae'nge yaha'n tak ke unke zamaane mein Allah Ta'ala islaam ke siwa saari millato'n (mazhabo'n) ko halaak (khatam) kar dega aur dajjaal e akbar kazzaab bhi unhi ke zamaane mein halaak ho jaaega, zameen mein aman waaqe ho jaaega hatta ke ount sher ke saath, cheete aur gaae'n, bhediye aur bakriyaa'n ekattha chare'nge aur bacche ya ladke, saa'npo'n se khele'nge, lekin ek doosre ko kuch nuqsaan nahi poho'nchae'nge. Allah jitna chaahega wo (Isa bin Maryam zinda) rahe'nge phir wo wafaat paa jaae'nge, phir muslimeen (musalman) un par namaz e janaz padhe'nge aur unhe'n dafan kar de'nge.[826]

الْأَنْبِيَاءُ (كُلهم) إِخْوَةٌ لِعَلَّاتٍ: دِينُهُمْ وَاحِدٌ، وَأُمَّهَاتُهُمْ شَتَّى،
وَأَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَمْ يَكُنْ بَيْنِي وَبَيْنَهُ نَبِيٌّ، وَإِنَّهُ
نَازِلٌ، فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ، فَإِنَّهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ
وَالْبَيَاضِ، سَبْطٌ كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنْ لَمْ يُصِبْهُ بَلَلٌ، لَيْنَ مُمَصَّرَتَيْنِ،
فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيُعَطِّلُ الْمِلَلَ، حَتَّى
تَهْلِكَ فِي زَمَانِهِ الْمِلَلُ كُلُّهَا غَيْرَ الْإِسْلَامِ، وَيُهْلِكُ اللهُ فِي زَمَانِهِ
الْمَسِيحَ الدَّجَّالَ الْكَذَّابَ، وَتَقَعُ الْأَمَنَةُ فِي الْأَرْضِ حَتَّى تَرْتَعَ الْإِبِلُ
مَعَ الْأُسْدِ جَمِيعًا، وَالنُّمُورُ مَعَ الْبَقَرِ، وَالذِّئَابُ مَعَ الْغَنَمِ، وَيَلْعَبَ
الصِّبْيَانُ وَالْغِلْمَانُ بِالْحَيَّاتِ، لَا يَضُرُّ بَعْضُهُمْ بَعْضًا، فَيَمْكُثُ مَا شَاءَ
اللهُ أَنْ يَمْكُثَ، ثُمَّ يُتَوَفَّى فَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ وَيَدْفِنُونَهُ.

Is hadees ki mazeed tehqeeq maine apni kitaab تخريج كتاب النهايه فى الفتن والملاحم "*Takhreej Kitab un Nihaaya Fil Fitan wal Malaahim*"[827] mein tafseel ke saath ki hai, ye kitaab arabi mein hai aur abhi tak taba nahi hui. اللهم يسرلنا طبعه

[7] Abdur Rahman bin Abi Umrah ﷺ: Aap kutub e sitta ke raawi hain, Ibne Hibban ne aap ki tauseeq ki hai aur Ibne Saad ne kaha: "كَانَ ثِقَةً كَثِيْرُ الْحَدِيْثِ".[828]

[818] Taqreeb ut Tehzeeb: 3796
[819] V2 P406, 437
[820] H4324
[821] V6 P499 H37526 (taba jadeeda)
[822] H6775, H6782
[823] H2575
[824] V3 P204
[825] V2 P595
[826] Musnad Ahmad: V2 P437 H9630; Saheeh Ibne Hibban: H6782 (والزيادة منه)
[827] P141 H333
[828] Tehzeeb ut Tehzeeb: V6 P219-220

Imam Ahmad bin Hambal ne Hasan Sanad ke saath unse Abdur Rahman bin Aadam ki hadees ka ek (1) qat-a (قطعه) riwayat kiya hai:

أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلَّاتٍ، أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ.

Main Isa bin Maryam ﷺ ke saath dunya o aakhirat mein sab logo'n se ziyaada qareeb ho'n, abmiya elaati bhai hain unki shariyate'n ilaaheda-ilaaheda hain aur unka deen ek hai.

[8] Waleed bin Rabaah ﷺ: Aap Sunan Abu Dawood waghaira ke raawi hain. Ibne Hibban ne Suqaat mein zikr kiya hai. Abu Haatim ne kaha: Saaleh. Aur Bukhari ne kaha: "حَسَنُ الْحَدِيْثِ" Hasan ul Hadees.[829] Haafiz Ibne Hajar ne kaha: "صَدُوْقٌ".[830] Aur Haafiz Zahabi ne kaha: "صَدُوْقٌ".[831]

Waleed se Kaseer bin Zaid al Aslami ne aur Kaseer se Abu Ahmad az Zubairi ne aur unse Ahmad bin Hambal ne ye hadees bayan ki hai. Kaseer bin Zaid: Mukhtalif-fiya raawi hain, lekin jamhoor mohaddiseen ne unki tauseeq ki hai, lehaza wo Hasan ul Hadees hain, aur ye sanad Hasan Li-zaatehi hai. Hadees ka matan darj e zail hai:

يُوْشِكُ الْمَسِيْحُ عِيسَى ابْنُ مَرْيَمَ أَنْ يَنْزِلَ حَكَمًا قِسْطًا، وَإِمَامًا عَدْلًا، فَيَقْتُلَ الْخِنْزِيْرَ، وَيَكْسِرَ الصَّلِيْبَ...

Qareeb hai ke Isa bin Maryam ﷺ haakim mansab aur imam e aadil ki haisiyat se naazil ho jaae'n. Pas aap khinzeer ko qatal kar de'nge aur saleeb ko tode'nge... ilkh.[832]

[9] Muhammad bin Sireen ﷺ: Aap kutub e sitta ke markazi raawi aur *Siqa sabat aabid kabeer ul qadar* " ثقة ثبف عابد كبير القدر" hain.[833] Aap riwayat bil-maane ke qaael nahi the. Ye mauqif aap ki kamaal e ehtiyaat ka suboot hai, warna saheeh ye hai ke riwayat bil-maane bhi jaaez hai.

كما هو المبسوط فى كتب الأصول و غيرهما.

Aap se darj e zail ashkhaas ne ye hadees bayan ki hai:

1) Sulaiman bin Abi Sulaiman.[834]
2) Ibne A'un.[835]
3) Hisham bin Hisaan.[836]

Hisham ki riwayat ka matan:

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ مَنْ عَاشَ مِنْكُمْ أَنْ يَلْقَى عِيسَى ابْنَ مَرْيَمَ إِمَامًا مَهْدِيًّا وَحَكَمًا عَدْلًا، فَيَكْسِرُ الصَّلِيْبَ، وَيَقْتُلُ الْخِنْزِيْرَ، وَتُوْضَعُ الْجِزْيَةُ، وَتَضَعُ الْحَرْبُ أَوْزَارَهَا.

Nabi ﷺ ne farmaya: "Qareeb hai ke tum mein se jo zinda rahe, Isa bin Maryam ﷺ se is haal mein mulaqaat kare ke wo Imam Mahdi aur haakim aadil ho'n. Pas aap saleeb tod de'nge aur khinzeer ko qatal kar de'nge, jiziya mauqoof kar de'nge aur jung khatam ho jaaegi".[837]

Tambeeh: Hishaam bin Hisaan mudallis hain, lehaza ye riwayat an (عن) ki wajah se zaeef hai.

[10] Ziyaad bin Saad ﷺ: Aap ki Ibne Hibban Ibne Abi Haatim ne Al Jirah wa Ta'adeel[838] mein zikr kiya hai aur jirah ya ta'adeel kuch bhi naqal nahi ki.

[829] Tehzeeb ut Tehzeeb: V11 P117
[830] Taqreeb ut Tehzeeb: H7422
[831] Al Kaashif: V3 P209
[832] Musnad Ahmad: V2 P394 H9110
[833] Taqreeb ut Tehzeeb: H5947
[834] Al Kaamil la Ibne Adi: V3 P
[835] Al Mojam us Sagheer lit Tabarani: V1 P34; Al Mojam ul Ausat: V2 P183 H1331
[836] Musnad Ahmad V2 P411 H9312
[837] V2 P411 H9312
[838] V3 P533

Haafiz Ibne Kaseer ne unki darj e zail hadees ke baare mein kaha:

تَفَرَّدَ بِهِ أَحْمَدُ وَإِسْنَادُهُ جَيِّدٌ قَوِيٌّ صَالِحٌ.[839]

Ziyaad ki riwayat ke alfaaz darj e zail hain:

يَنْزِلُ ابْنُ مَرْيَمَ إِمَامًا عَادِلًا، وَحَكَمًا مُقْسِطًا، فَيَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيُرْجِعُ السَّلْمَ، وَيَتَّخِذُ السُّيُوفَ مَنَاجِلَ، وَتَذْهَبُ حُمَةُ كُلِّ ذَاتِ حُمَةٍ، وَتُنْزِلُ السَّمَاءُ رِزْقَهَا، وَتُخْرِجُ الْأَرْضُ بَرَكَتَهَا، حَتَّى يَلْعَبَ الصَّبِيُّ بِالثُّعْبَانِ، فَلَا يَضُرُّهُ، وَيُرَاعِيَ الْغَنَمَ الذِّئْبُ، فَلَا يَضُرُّهَا، وَيُرَاعِيَ الْأَسَدُ الْبَقَرَ، فَلَا يَضُرُّهَا.

Isa bin Maryam ﷺ Imam aadil aur haakim munsif ki haisiyat se naazil ho'nge. Aap saleeb tod de'nge. Aap khinzeer ko qatal kar de'nge aur salamati ka daur-daura hoga aur tawaaro'n ki daraantiya'n banaa li jaae'ngi, aur har khwahish karne waale ki khwahish khatam ho jaaegi aur asmaan apna rizq utaarega aur zameen apni barkate'n nikaal degi, yaha'n tak ke chota baccha azdaha ke saath khelega aur usey wo nuqsaan nahi poho'nchaaega, bhede'n, bhediye ke saath ekatthi chare'ngi aur wo unhe'n nuqsaan na poho'nchaaega, sher-gaae ke saath charega aur wo usey nuqsaan nahi poho'nchaaega.[840]

Tambeeh: Ye riwayat Ziyaad bin Saad ke majhool l haal hone ki wajah se zaeef hai.

[11] Kaleeb bin Shihab ﷺ: Aap Sunan e Arba ke raawi aur sadooq hain.[841]

Hafiz Abu Bakar al Bazzaar ne kaha:

حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ، ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ الصَّادِقَ الْمَصْدُوقَ يَقُولُ: يَخْرُجُ الْأَعْوَرُ الدَّجَّالُ مَسِيحُ الضَّلَالَةِ قِبَلَ الْمَشْرِقِ فِي زَمَنِ اخْتِلَافٍ مِنَ النَّاسِ، وَفُرْقَةٍ، فَيَبْلُغُ مَا شَاءَ اللهُ أَضْنِ يَبْلُغَ مِنَ الْأَرْضِ فِي أَرْبَعِينَ يَوْمًا، اللهُ أَعْلَمُ مَا مِقْدَارُهَا؛ فَيَلْقَى الْمُؤْمِنُونَ شِدَّةً شَدِيدَةً، ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ[842] مِنَ السَّمَاءِ فَيَقُومُ النَّاسُ، فَإِذَا رَفَعَ رَأْسَهُ مِنْ رَكْعَتِهِ، قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، قَتَلَ اللهُ الْمَسِيحَ الدَّجَّالَ، وَظَهَرَ الْمُؤْمِنُونَ. فَأَحْلِفُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَبَا لِأَقَاسِمِ الصَّادِقَ الْمَصْدُوقَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّهُ الْحَقُّ، وَأَمَّا أَنَّهُ قَرِيبٌ، فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ.

Nabi ﷺ ne farmaya: Logo'n ke ikhtelaaf aur firqa ke waqt mashriq se maseeh e zalaala, kaana dajjaal niklega. Chalee s(40) dino'n mein wo zameen par waha'n tak poho'nch jaaega jaha'n Allah chaahega. Allah hi jaanta hai ke uski miqdaar kya hai? Mimono'n ko badi museebat poho'nchegi, phir Isa bin Maryam ﷺ aasmaan se naazil ho'nge. Pas log (namaz ke liye) khade ho'nge, aap jab rakat se sar uthaa kar samee allahu liman hamidahu "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" (kehne ke baad) "قَتَلَ اللهُ الْمَسِيحَ الدَّجَّالَ، وَظَهَرَ الْمُؤْمِنُونَ" (ba-taur e dua) kahe'nge, Allah ne apne bande ki hamd sun li, Allah Ta'ala maseeh e dajjaal ko qatal kare aur momino'n ko fatah naseeb ho". Abu Huraira ﷺ ne qasam khaa kar kaha: Rasool Allah ﷺ ne farmaya: *"Yaqeenan wo haq aur qareeb hai, pas har wo cheez jo aane waali hai wo qareeb hai".*[842]

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[839] An Nihaaya Fil Fitan wal Malaahim: V1 P185

[840] Musnad Ahmad: V2 P482-483 (واللفظ له); At Tareekh ul Kabeer lil Bukhari: V3 P357

[841] Taqreeb ut Tehzeeb: 5660

[842] Kashf ul Astaar an Zawaaed ul Bazzaar: V4 P143 H3396 (واللفظه له) (Sanad Saheeh); Saheeh Ibne Hibban: H6773 (thode se ikhtelaaf ke sath); Al Haithami ne Majmua az Zawaaed: V7 P348 mein farmaya:

رواه البزار و رجاله رجال اصحيح غير على ابن المنذر وهو ثقة.

[843] T: Urdu pdf mein "عَلَيْهِ السَّلَام" ki jagah "صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ" tha. Maine usey "عَلَيْهِ السَّلَام" bana diya hai. [RSB]

[12] Rajul Min Bani Haneefa: Ye rajul na-maaloom hai aur uska shagird Imran bin Zabyaan zaeef hai. Lehaza uske matan ko yaha'n darj karna mere nazdeek munaasib nahi hai. Ye riwayat Musnad al Humaidi[844] mein hai. Nez dekhiye: Musnad al Humaidi.[845]

[13] Abu Saaleh Zakwaan ﷺ: Aap kutub e sitta ke raawi aur siqa sabat the.[846]

Imam Tabarani ne kaha:

حَدَّثَنَا أَحْمَدُ (هُوَ ابْنُ مُحَمَّدِ بْنِ صَدَقَةَ) قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ مَرْوَانَ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ سُمَيْعٍ قَالَ: حَدَّثَنِي رَوْحُ ابْنُ الْقَاسِمِ، عَنْ عَاصِمِ ابْنِ بَهْدَلَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ عِيسَى بْنُ مَرْيَمَ فِي الْأَرْضِ حَكَمًا عَدْلًا، وَقَاضِيًا مُقْسِطًا، فَيُكْسَرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ وَالْقِرْدَ، وَتُوضَعُ الْجِزْيَةُ وَتَكُونُ السَّجْدَةُ كُلُّهَا وَاحِدَةً لِلّٰهِ رَبِّ الْعَالَمِينَ.

Rasool Allah ﷺ ne farmaya: "Us waqt tak qiyaamat (ka din) nahi aaega jab tak Isa bin Maryam ﷺ zameen mein haakim aadil aur qaazi munsif ban kar naazil na ho jaae'n. Pas aap saleeb tod de'nge aur khinzeer aur bandar ko qatal kar de'nge aur tamaam sajde (ibaadate'n) sirf ek (1) Allah Rabbul Aalameen ke liye ho'nge".[847]

Iski sanad hasan hai, iska ek qawi shaahid Saheem Muslim[848] mein Suhail an (عن) Abi Saaleh an (عن) Abi Huraira ki sanad se hai aur uska matan aage aaraha hai.

[14] Yazeed bin al Asam ﷺ: Aap Saheeh Muslim waghaira ke raawi aur siqa hain.[849]

Aap Abu Huraira ﷺ se sun kar bayan karte the ke Abu Huraira ﷺ ne farmaya:

تَرَوْنِي شَيْخًا كَبِيرًا قَدْ كَادَتْ تَرْقُوَتَايَ تَلْتَقِيَانِ مِنَ الْكِبَرِ، وَاللهُ إِنِّي لَأَرْجُو أَنْ أَدْرِكَ عِيسَى وَأُحَدِّثُهُ عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَيُصَدِّقَنِي.

Aap mujhe aisa umar-raseeda samajhte hain, jis ki hansli[850] haddiyaa'n budhape ki wajah se mal rahi ho'n? Allah ki qasam! Meri ye tamanna hai ke main Isa ﷺ ka zamaana paau'n aur unhe'n Rasool Allah ﷺ ki ahadees sunaau'n to wo meri tasdeeq kare'n.[851]

Is ki sanad hasan hai. Imam Abdur Razzaq ne simaa ki tasreeh kar di hai.

Saheeh Muslim mein Suhail bin Abi Saaleh an (عن) abiya an (عن) Abi Huraira se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Us waqt tak qiyaamat nahi aaegi jab tak ahle rom emaaq* (اعماق) *par utar na aae'n. Pas jab wo shaam aae'nge to dajjaal niklega… phir wo (musalman) jung ke liye safo'n ko baraabar kar rahe ho'nge*"

إِذَا أُقِيمَتِ الصَّلَاةُ، فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام، فَأَمَّهُمْ، فَإِذَا رَآهُ عَدُوُّ اللهِ، ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ، فَلَوْ تُرِكَ لَانْذَابَ حَتَّى يَهْلِكَ، وَلَكِنْ يَقْتُلُهُ اللهُ بِيَدِهِ، فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ.

"Jab namaz ke liy takbeer (aqaamat) kahi jaa chuki hogi to Isa bin Maryam ﷺ naazil ho jaae'nge aur musalmano ki imaamat (us namaz ke baad doosre mawaaqe par) kare'nge aur Allah ka dushman unhe'n dekhte hi is tarha ghulne lagega, jis tarha namak paani mein ghulta hai. Agar wo usey uske haal par chod de'n to wo aap hi ghul kar halaak ho jaaega. Magar Allah

[844] Nuskha Zaahiriya: H1104
[845] Bi-tehqeeqi P746 (makhtoota)
[846] Taqreeb ut Tehzeeb: 1841
[847] Al Mojam ul Waseet: V2 P203-204 H1364 (Sanad Hasan)
[848] H2897
[849] Taqreeb ut Tehzeeb: 7686
[850] T: Wo haddi jo gardan ke neeche hoti hai. [FL]
[851] Musannaf Abdur Razzaq: 20846; Ibne Mandha fee Kitaab ul Imaan: 417 (Sanad Hasan)

usey unke haatho'n qatal karaaega aur wo apne neze mein uska khoon musalmano ko dikhae'nge".[852]

[15] Abdur Rahman bin Hurmuz al A'rj ﷺ: Kutub e sitta ke raawi aur "siqa sabat aalim" hain.[853]

Haafiz Ibne Adee ne Hasan Sanad ke saath an (عن) Abi az Zanaada an (عن) Al A'rj an (عن) Abi Huraira naqal kiya hai ke:

أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَنْزِلُ عِيْسَى بْنُ مَرْيَمَ فَيَمْكُثُ فِي النَّاسِ أَرْبَعِيْنَ سَنَةً قِيْلَ يَا أَبَا هُرَيْرَةَ سَنَةٌ كَسَنَةٍ فَقَالَ: هَكَذَا قِيْلَ.

Beshak Rasool Allah ﷺ ne farmaya: "Isa bin Maryam naazil ho'nge, pas logo'n mein chaalees (40) saal rahe'nge". Kaya gaya: Aye Abu Huraira! (kya wo) Saal (maujooda) saal ki tarha (hoga?) Farmaya isi tarha kaha gaya hai.[854]

Ye hadees Imam Tabarani ne "أربعين سنة" Arbaeen Sunnah tak apni kitab Al Ausat[855] mein bayan ki hai.

Haafiz Haithami ne kaha:

رَوَاهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ، وَرِجَالُهُ ثِقَاتٌ.

Isey Tabarani ne Al Ausat mein riwayat kiya hai aur iske raawi siqa hain.[856]

Ek aur riwayat mein hai:

لَا يَنْزِلُ الدَّجَّالُ الْمَدِيْنَةَ، وَلَكِنَّهُ يَنْزِلُ الْخَنْدَقَ، وَعَلَى كُلِّ نَقْبٍ مِنْهَا مَلَائِكَةٌ يَحْرُسُوْنَهَا، فَأَوَّلُ مَنْ يَتْبَعُهُ النِّسَاءُ وَالْإِمَاءُ، فَيَذْهَبُ فِيْتْبَعُهُ النَّاسُ فَيَرُدُّوْنَهُ، فَيَرْجِعُ غَضْبَانَ حَتَّى يَنْزِلَ الْخَنْدَقَ، فَيَنْزِلُ عِيْدَ ذَلِكَ عِيْسَى ابْنُ مَرْيَمَ.

Dajjaal madina mein nahi utrega lekin khandaq tak aaega. Madina ke raasto'n par farishte madian ki hifaazat kare'nge, sab se pehle uska peecha aurte'n kare'ngi, pas wo usey takleef de'nge ot wo ghazabnaak ho jaaega, hatta ke wo khandaq mein utar jaaega. Pas us waqt Isa bin Maryam naazil ho'nge.[857]

Haafiz Haithami ne kaha:

رَوَاهُ الطَّبَرَانِيُّ فِي الْأَوْسَطِ، وَرِجَالُهُ الصَّحِيْحِ غَيْرَ عُقْبَةَ بْنِ مُكْرَمِ بْنِ عُقْبَةَ الضَّبِّيِّ وَهُوَ ثِقَةٌ.

Ye riwayat hasan sanad ke sath mukhtasaran "لَا يَنْزِلُ الدَّجَّالُ الْمَدِيْنَةَ" tak Al Kaamil la Ibne Adi[858] mein bhi maujood hai.

Sydna Abu Huraira ﷺ se nuzool e maseeh ki ahadees ki aur sanade'n bhi hain. Masalan dekhiye: Akhbaar Asbahaan la Abi Nuaim al Asbahaani[859] waghaira. Lehaza ye hadees Syedna Abu Huraira ﷺ se yaqeenan mutawaatir hai.

2: Jaabir bin Abdullah al Ansaari ﷺ: Mashoor jaleel ul qadar sahabi hain. Haafiz Zahabi ne farmaya:

الْإِمَامُ أَبُوْ عَبْدِ اللهِ الْأَنْصَارِيُّ الْفَقِيْهُ مُفْتِي الْمَدِيْنَةِ فِي زَمَانِهِ.[860]

Aur aap ki adaalat par poori ummat ka ijmaa hai. "الصَّحَابَةُ كُلُّهُمْ عُدُوْلٌ" Jaabir ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya:

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[852] Saheem Muslim: H2897 (واللفظ له); Saheeh Ibne Hibban: H6774; Al Mustadrak: V4 P482 (و صحح الحاكم و وافقه الذهبى)
[853] Taqreeb ut Tehzeeb: 4033
[854] Al Kaamil: V7 P2634
[855] H5460 (Sanad Hasan)
[856] Majmua az Zawaaed: V8 P205
[857] Al Ausat lit Tabarani: V6 P219 H5461
[858] V7: P2634
[859] V2 P121-122
[860] Tazkiratul Huffaaz: V1 P43

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ تَكْرِمَةَ اللهِ هَذِهِ الْأُمَّةَ.

Meri ummat ka ek (1) giroh hamesha qiyaamat tak haq par qitaal karega. Pas Isa bin Maryam ﷺ naazil ho jaae'nge, to musalmano ka ameer unse kahega: Aaiye hame'n namaz padhaae'n to wo kahe'nge: Nahi, tum ek-doosre ke ameer ho, Allah ne is ummat ko ye buzurgi bakhshi hai.[861]

Abu az Zubair Muhammad bin Muslim bin Tadrus Siddiq the, magar tadlees karte the.[862] Saheeh Muslim waghaira mein unho'n ne simaa ki tasreeh kar rakhi hai. Lehaza tadlees ka eteraaz mardood hai. Neeche ki sanad saheehain ki sahrt par saheeh hai.

Ek-doosri riwayat mein hai ke "*Log (mulk e shaam) mein dhue'n ke pahaad ki taraf bhaage'nge, pas wo (dajjaal) un (musalmano) ka sakht muhaasra karega aur par sakh koshish karega*".

ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ فَيُنَادِي مِنَ السَّحَرِ، فَيَقُولُ: يَا أَيُّهَا النَّاسُ ! .... فَإِذَا صَلَّى صَلَاةَ الصُّبْحِ خَرَجُوا إِلَيْهِ.

Phir Isa ﷺ naazil ho'nge, pas sehri ke waqt se awaaz de'nge: Aye logo!... Jab subha ki namaz padh le'nge to us (dajjaal) ki taraf nikle'nge.[863]

Haafiz Haithami ne kaha:

رَوَاهُ أَحْمَدُ بِإِسْنَادَيْنِ رِجَالُ أَحَدِهِمَا رِجَالُ الصَّحِيحِ.[864]

3: An Nawaas bin Sam-a'an ﷺ:

Haafiz Ibne Hajar al Asqalani farmate hain:

صَحَابِيٌّ مَشْهُورٌ سَكَنَ الشَّامَ.[865]

Syedna Nawaas ﷺ dajjaal ke baare mein taweel hadees mein Nabi ﷺ se bayan karte hain:

إِذَا بَعَثَ اللهُ الْمَسِيحَ ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ، فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلَّا مَاتَ، وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ، فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ... وَيُحْصَرُ نَبِيُّ اللهِ عِيسَى وَأَصْحَابُهُ...

(Dajjaal usi haalat mein hoga) ke achaanak Allah Ta'ala Isa bin Maryam ko bheje ga, wo sheher e damishq ki taraf zard rang ki do (2) chaadare'n lapete apne dono haath do (2) farishto'n ke paro'n par rakhe hue safed manaarah ke paas utre'nge. Jab Isa sar jhukaae'nge to paseena tapkega aur jab sar uthaae'nge to motiyo'n ki tarah qatre tapke'nge jis kaafir ko unke saans ki khushboo poho'nchegi uska zinda rehna halaal na hoga, fauran mar jaaega, aur unki khushboo waha'n tak poho'nchegi jaha'n tak unki nazar jaaegi. Phir wo dajjaal ko talash kare'nge aur baab e ludd par usey qatal kar de'nge, phir wo un logo'n ke paas aae'nge… Isa aur un ke saathi.[866]

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[861] Saheem Muslim: H247/156 (Tarqeem Darussalam: H395 (و اللفظ له); Saheeh Abi Awaana; V2 P106-107; Saheeh Ibne Hibban: H6780; Musnad Ahmad: V3 P345 H14777, P384 H15194; At Taareekh ul Kabeer lil Bukhari: V5 P451; Sunan Kubra lil Bayhaqi: V9 P180

[862] At Taqreeb: 6291

[863] Musnad Ahmad: V3 P368 H15017

[864] Majmua az Zawaaed: V7 P344

[865] At Taqreeb: 7201

[866] Saheem Muslim: V4 P225-255 H2937; Sharah As Sunnah lil Baghwi: V15 P54; Musnad Ahmad: V4 P181 H17779; Sunan Abu Dawood: H4321; Sunan Ibne Majah: H4075; Amal al Yaum wal Lailah lin Nisai: H947; Saheeh Ibne Hibban: H6776; Jaame Tirmizi: H2240;
ولفظه: فبينما هو كذلك إذ هبط عيسى بن مريم عليهما السلام بشرقى دمشق عند المنارة البيضاء... وقال: هذا حديث حسن صحيح غريب

Iske tamaam raawi siqa aur sanad bilkul saheeh hai.

4: Aws bin Aws ﷺ. Aap sahabi hain.[867]

Imam Tabari ne Aws bin Aws ﷺ se naqal kiya hai ke Nabi e Kareem ﷺ ne farmaya:

يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ.

Isa bin Maryam ﷺ damishq ke mashriq mein safed minaara ke paas naazil ho'nge.[868]

Haafiz Nooruddin al Haithami ne kaha:

رَوَاهُ الطَّبَرَانِيُّ وَرِجَالُهُ ثِقَاتٌ.

Isey Tabarani ne riwayat kiya aur iske raawi siqa hain.[869]

5: Abdullah bin Umro bin al A'aas ﷺ: Aap intehaai jaleel ul qadar sahabi hain.

Haafiz Ibne Hajar ne kaha:

أَحَدُ السَّبِقِيْنَ الْمُكْثِرِيْنَ مِنَ الصَّحَابَةِ وَأَحَدُ الْعِبَادِلَةِ الْفُقَهَاءِ.[870]

Haafiz Zahabi ne kaha:

الْعَالِمُ الرَّبَّانِيُّ... وَقَدْ كَانَ مِنْ أَيَّامِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَوَامًا قَوَامًا تَالِيًا لِكِتَابِ اللهِ طَلَّابَةً لِلْعِلْمِ.[871]

Aap ne Nabi ﷺ se jo ahadees suni thee'n, unka ek (1) majmua (As Saheehfa as Saadiqa) taiyyaar kiya tha. Ye saheefa un se unke pote Shuaib aur unse Umro bin Shuaib bayan karte hain. Aap se taqreeban saat-sau (700) ahadees marwi hain. Aap farmate hain ke Rasool Allah ﷺ ne farmaya:

يَخْرُجُ الدَّجَّالُ فِيْ أُمَّتِيْ فَيَمْكُثُ أَرْبَعِيْنَ لَا أَدْرِيْ: أَرْبَعِيْنَ يَوْمًا، أَوْ أَرْبَعِيْنَ شَهْرًا، أَوْ أَرْبَعِيْنَ عَامًا فَيَبْعَثُ اللهُ عِيْسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُوْدٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِيْنَ، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ.

Dajjaal meri ummat mein niklega aur chalees (40) saal tak rahega (raawi kehte hain:) Main nahi jaanta ke 40 din farmaya, ya 40 saal. Phir Allah Isa bin Maryam ko bhejega. Goya wo Urwa bin Masood hain, wo dajjaal ko talaash karke usey halaak kar de'nge. Phir saat (7) saal tak log is tarha rahe'nge ke do (2) shakhso'n ke darmiyan koi dushmani nahi hogi.[872]

Iski sanad bilkul saheeh hai.

6: Abu Sareeha Huzaifa bin Aseed al Ghaffari ﷺ:

Haafiz Ibne Hajar ne kaha: ""

صَحَابِيٌّ مِنْ أَصْحَابِ الشَّجَرَةِ

Aap sahabi hain aur bae-at e rizwan mein shamil the.[873]

Al Mustadrak: V4 P492 (وصححه الحاكم و وافقه الذهبى); Bagwi ne Sharah as Sunnah mein kaha: Ye hadees saheeh hai; Fazaael ul Quran lin Nisai: 49; Tohfa tul Ashraaf: V9 P60

[867] Asad ul Ghaabah: V1 P139; Al Asaabah: V1 P79 waghairahuma.

[868] Al Mojam ul Kabeer lit Tabarani: V1 P217 H590

[869] Majmua az Zawaaed: V8 P205

[870] At Taqreeb: 3499

[871] At Taqreeb: 3499

[872] Saheem Muslim: V4 P2258, 2259 H2940; Sunan Kubra Kita but Tafseer lin Nisai, Kamaa Fee Tohfatul Ashraaf: V6 P391; Musnad Ahmad: V2 P166 H6555; Saheeh Ibne Hibban: H7309; Al Mustadrak: V4 P543, 544, 550 (صححه الحاكم و وافقه الذهبى)

[873] At Taqreeb: 1154

Aap bayan karte hain ke Nabi e Kareem ﷺ ne farmaya:

إِنَّهَا لَنْ تَقُوْمَ حَتَّىٰ تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ. قَبْلَهَا عَشْرَ آيَاتٍ، فَذَكَرَ الدُّخَانَ، وَالدَّجَّالَ، وَالدَّابَّةَ، وَطُلُوْعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُوْلَ عِيْسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَام وَيَأْجُوْجَ وَمَأْجُوْجَ، وَثَلَاثَةَ خُسُوْفٍ: خَسْفٌ بِالْمَشْرِقِ،

Jab tak 10 nishaniya'n zaahir na ho jaae'n qiyaamat nahi aaegi, phir Aap ﷺ ne un ka ba-tarteeb zikr farmaya: 1) Dhuwaa'n, 2) Dajjaal, 3) Daabah, 4) Sooraj ka maghrib se tuloo hona, 5) Isa bin Maryam ﷺ ka naazil hona, 6) Yajooj o Majooj ka nikalna, 7) Teen (3) jagah zameen ka dhans jaana: Ek (1) mashriq mein, 8) Ek (1) maghrib mein, 9) aur ek (1) Jazeera e arab mein, 10) Aur sab se aakhir mein us aag ka zikr kiya jo yemen se bar-aamad hogi aur logo'n ko haank kar unke mehshar ki taraf le jaaegi.[874]

7: Ummul Momineen Ayesha ؓ: Aap dunya o aakhirat mein Nabi ﷺ ki zauja e hayat, Ameer ul Momineen Abu Bakar Siddiq ؓ ki saahebzaadi aur intehaai jaleel ul qadar momina, sahaabiya, faqeeha thee'n. Aap ki raushan seerat aur manaaqib par ek (1) zakheen kitab bhi naakaafi hai.

Aap bayan karti hain ke Rasool Allah ﷺ ne farmaya:

إِنْ يَخْرُجِ الدَّجَّالُ وَأَنَا حَيٌّ كَفَيْتُكُمُوْهُ... حَتَّىٰ يَأْتِيَ الشَّامَ مَدِيْنَةٍ بِفِلَسْطِيْنَ بِبَابِ لُدٍّ، وَقَالَ أَبُوْدَاوُدَ مَرَّةً: حَتَّىٰ يَأْتِيَ فِلَسْطِيْنَ بَابَ لُدٍّ، فَيَنْزِلَ عِيْسَى عَلَيْهِ السَّلَامُ فَيَقْتُلَهُ، ثُمَّ يَمْكُثَ عِيْسَىٰ عَلَيْهِ السَّلَام فِي الْأَرْضِ أَرْبَعِيْنَ سَنَةً إِمَامًا عَدْلًا، وَحَكَمًا مُقْسِطًا.

Agar dajjaal nikle aur main zinda hu'n to main tumhare liye kaafi hu'n... hatta ke wo shaam-falasteen ke ek (1) shaher ludd ke darwaze ke paas aaega. Phir Isa bin Maryam naazil ho'nge, pas wo usey qatal kar de'nge, uske baad wo zameen mein chaalees (40) saal tak imam aadil aur haakim munsif ki haisiyat se rahe'nge.[875]

Iski sanad hasan hai.[876]

Haafiz Haithami ne kaha:

رَوَاهُ أَحْمَدُ، وَرِجَالُهُ رِجَالُ الصَّحِيْحِ غَيْرَ الْحَضْرَمِيِّ بْنِ لَاحِقٍ وَهُوَ ثِقَةٌ.[877]

8: Abdullah bin Masood ؓ: Aap mashoor faqeeh aur badari sahabi hain.

Haafiz Zahabi ne kaha:

الإِمَامُ الرَّبَّانِيُّ... صَاحِبُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَخَادِمُهُ وَأَحَدُ السَّابِقِيْنَ الْأَوَّلِيْنَ وَمِنْ كُبَارِ الْبَدْرِيِّيْنَ وَمِنْ نُبَلَاءِ الْفُقَهَاءِ وَالْمُقْرِئِيْنَ كَانَ مِمَّنْ يَتَحَرَّىٰ فِي الْأَدَاءِ وَيُشَدِّدُ فِي الرِّوَايَةِ وَيَزْجُرُ تَلَامِذَتَهُ عَنِ التَّهَاوُنِ فِي ضَبْطِ الْأَلْفَاظِ.

Imam Rabaani, Sahabi e Rasool aur Aap ﷺ ke khaadim the. Aap saabiqeen, awwaleen aur bade badari sahaba mein se the. Aap shareef fuqaha aur qaariyo'n mein se the, aur riwayat e hadees mein sakhti baratte the, aur apne shagirdo'n ko alfaaz yaad karne mein laaparwaahi par sakht jhidakte the.[878]

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[874] Saheem Muslim: V4 P2225-2227 H2901 (واللفظ له); Musnad Ahmad: V4 P6-7; Musannaf Ibne Abi Shaiba: V15 P130, 163; Ibne Majah: H4041; Abu Dawood: H4311; Sunan Tirmizi: H2183; Sunan Kubra lin Nisai (كما في) Tohfatul Ashraaf: V3 P20; Musnad al Humaidi (nuskha e deobandiya: H827); Musnad Abi Dawood at Tayaalsi: H1067; Saheeh Ibne Hibban: H6804; Mushkil ul Asaar lit Tahawi: V1 P418 waghairahum; Imam Tirmizi ne kaha: "Ye hadees hasan saheeh hai".

[875] Musnad Ahmad: V6 P75 H24971; Musannaf Ibne Abi Shaiba: V15 P134; Saheeh Ibne Hibban: H6783; Ad Dur al Mansoor: V2 P242 (واللفظ له)

[876] (كما حققته في) Takhreej an Nihaaya Fil Fitan wal Malaahim: P121 H266 (makhtoota) يسر الله لنا طبعه

[877] Majmua az Zawaaed: V7 P338

[878] Tazkiratul Huffaaz: V1 P13-14

Syedna Ibne Masood ﷺ farmate hain: Nabi e Kareem ﷺ ko jab meraaj hui ti aap ne Ibrahim, Musa, aur Isa ﷺ se mulaqaat ki aur baaham qiyamat ka tazkira hua. Sab ne Ibrahim ﷺ se qiyaamat ke baare mein sawaal kiya, lekin unhe'n kuch maaloom na tha. Phir Musa ﷺ se sawaal kiya to unhe'n bhi koi ilm na tha. To phir Isa ﷺ se sawaal kiya to unho'n ne farmaya:

قَدْ عُهِدَ إِلَيَّ فِيمَا دُونَ وَجْبَتِهَا، فَأَمَّا وَجْبَتُهَا فَلَا يَعْلَمُهَا إِلَّا اللهُ، فَذَكَرَ خُرُوجَ الدَّجَّالِ، قَالَ: فَأَنْزِلُ، فَأَقْتُلُهُ فَيَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ... إِلخ

Mere saath qiyamat se qabl (nuzool ka) waada kiya gaya hai. Lekin uska waqt Allah ko hi maaloom hai. Isa ﷺ ne dajjaal ke zuhoor ka zikr kiya aur farmaya: Main naazil hokar usey qatal karu'nga, pas log apne apne shehro'n ko laute'nge... ilkh[879]

Ye sanad hasan hai, iske raawi Mo-sar bin Afaazah ko Ibne Hibban ne Kitab us Suqaat[880] mein zikr kiya hai aur Imam Al Ajli ne kaha: "مِنْ أَصْحَابِ عَبْدِاللهِ ثِقَةٌ"[881]

Haakim, Zahabi, aur Boosiri ne tasheeh ke saath unki tauseeq ki hai. Lehaza wo hasan ul hadees hain aur unhe'n majhool kehna ghalat hai.

9: Majma bin Jaariya ﷺ. Aap sahabi hain.[882]

Aap farmate hain ke Rasool Allah ﷺ ne farmaya:

يَقْتُلُ ابْنُ مَرْيَمَ الدَّجَّالَ بِبَابِ لُدٍّ.

Ibne Maryam ﷺ dajjaal ko ludd ke darwaze ke paas qatal kare'nge.[883]

Ye sanad hasan hai. Haakim ne is sanad ke saath ek (1) hadees riwayat ki hai.[884] Aur isey saheehain ki shart par saheeh kaha aur Haafiz Zahabi ne unki muafaqat ki hai. Zohri ne simaa ki tasreeh kar rakhi hai aur iske tamaam raawi jamhoor ke nazdeek siqa o sadooq hain.

10: Abdullah bin Mughfal ﷺ: Aap sahabi hain.

Haafiz ibne Hajar ne kaha:

صَحَابِيٌّ، بَيَعَ تَحْتَ الشَّجَرَةِ

Aap bae-at e rizwan mein shaamil the.[885]

Aap bayan karte hain ke Rasool Allah ﷺ ne farmaya:

... ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ مُصَدِّقًا بِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَعَلَى مِلَّتِهِ مَاتَ، إِمَامًا مَهْدِيًّا، وَحَكَمًا عَدْلًا، فَيَقْتُلُ الدَّجَّالَ.

Phir Isa bin Maryam ﷺ Muhammad ﷺ ki tasdeeq karte hue aap ki millat par imam Mahdi aur haakim aadil ki haisiyat se naazil ho'nge. Pas wo dajjaal ko qatal kare'nge.[886]

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[879] Sunan Ibne Majah: H4081 (واللفظ له) Boosiri ne kaha: Iski isnaad saheeh hain aur iske rijaal siqaa hain; Musnad Ahmad: V1 P375 H3556; Musannaf Ibne Abi Shaiba: V15 P158; Imam Haakim ne kaha:
هذا حديث صحيح الإناد ولم يخرجاه.
Aur Haafiz Zahabi ne kaha: Saheeh;
و رواه سعيد بن منصور و ابن المنذر و ابن مردويه و البيهقى قى البعث و النشور كما فى الدر المنثور: V5 P215

[880] V5 P1463

[881] Taareekh as Suqaat: 1649

[882] At Taqreeb: 6489

[883] Sunan Tirmizi: H2244; Asad ul Ghaaba lil Aseer: V4 P291; Musnad Ahmad: V3 P420 H15545, V4 P226 H8152, 3901, 19707; Musannaf Abdur Razzaq: H20835; Ahmad aur Tabarani ne Al Kabeer: V19 P443 H1075; Musnad Humaidi (nuskha deobandiya) H828; At Tabarani: V19 P444 1078; Musannaf Ibne Abi Shaiba (latest edition): V7 P500 H37534; Saheeh Ibne Hibban: H6772 (واللفظ له); Al Mojam ul Kabeer lit Tabarani: V19 P443 H1075, P445 H1081; Al Mo-talaf wal Mukhtalaf lid Daraqutni: V1 P438-439; Sharah as Sunnah lil Baghwi: V15 P64
من طرق عن الزهرى عن ابن ثعلبه عن ابن جاريه عن مجمع به.
Imam Tirmizi ne kaha "Ye hadees saheeh hai" aur Baghwi ne unki muafaqat ki hai.

[884] Al Mustadrak: V1 P193

[885] At Taqreeb: 3638

[886] Al Mojam ul Ausat: V5 P293 H4577

Haafiz Haithami ne kaha:

رَوَاهُ الطَّبَرَانِيُّ فِي الْكَبِيرِ وَالْأَوْسَطِ، وَرِجَالُهُ ثِقَاتٌ وَفِي بَعْضِهِمْ ضَعْفٌ لَا يَضُرُّ.

Isey Tabarani ne Al Mojam ul Kabeer aur Al Mojam ul Ausat mein riwayat kiya hai, aur iske raawi siqa hain, aur baaz mein zoaf hai jo muzir nahi, intahi.[887]

(Tambeeh: Is riwayat ki sanad Yunus bin Obaid aur Hasan Basri, dono ki tadlees ki wajah se zaeef hai).

Yaad rahe ke Isa bin Maryam ﷺ Imam Mahdi hain, magar ummat e muslima ka Imam Mahdi doosra shakhs hai. Jaisa ke mutawaatir ahadees se saabit hai. Ye to thee'n chand saheeh ya hasan riwayaat, inke alaawa muta'addid Sahaba se nuzool e maseeh ki riwayaat aai hain. Masalan:

1) Waathla bin Al Saqa'a (واثله بن الاسقع) رضی اللہ عنہ.[888]
2) Abu Umaama رضی اللہ عنہ.[889]
3) Usman bin Abil Aas رضی اللہ عنہ.[890]
4) Saubaan رضی اللہ عنہ.[891]

Mukhtasar ye ke nuzool e maseeh ki ahadees mutawaatir hain, lehaza unse qatai, hatmi[892], yaqeeni ilm haasil hota hai.

[887] Majmua az Zawaaed: v7 P336

[888] Al Mustadrak lil Haakim: V4 P428; صححه و وافقه الذهبی و ضعفه الهیثمی فی المجمع: V7 P328

[889] Heelatul Auliya: V6 P108; Sunan Ibne Majah: H4077; Sunan Abu Dawood: H4322 (مختصراً جداً)

[890] Musnad Ahmad: V4 P217 H18060; Musannaf Ibne Abi Shaiba: V15 P136-137; Al Mustadrak: V4 P478

[891] Sunan Nisai: V6 P42; Musnad Ahmad: V5 P278 H22759; At Taareekh ul Kabeer: V6 P73; Sunan Kubra lil Bayhaqi: V9 P177; Al Kaamil la Ibne Adi: V2 P583

[892] T: Mustaqil, pakka, mazboot [FL]

Aasaar e Sahaaba wa Min Ba'dahum

Muta'ddid Sahaba Ikraam ﷺ se rafa'[893] o nuzool e maseeh ka aqeeda saabit hota hai. Masalan:

1) Abu Huraira ﷺ.[894]
2) Umar ﷺ.[895]
3) Abdullah bin Umar ﷺ.[896]

Aur yehi aqeeda taabaeen wa min ba'dahum se saabit hai, masalan:

1) Taawoos ﷺ.[897]
2) Muhammad bin Sireen ﷺ.[898]
3) Ibrahim (Nakhai) ﷺ.[899]

Khulaasa: Is mazmoon mein jo aayaat, ahadees, aur aasaar zikr kiye gae hain, unka khulaasa ye hai:

1. Isa ﷺ qatal nahi hue, balke unhe'n Allah Ta'ala ne asmaan par uthaa liya hai.
2. Isa ﷺ ki maut se pehle tamaam ahle kitaab un par imaan le aae'nge, yaane abhi tak un par maut nahi aai.
3. Isa ﷺ ka "Nuzool" qiyaamat ki nishaani hai.
4. Isa ﷺ naazil ho'nge.
5. Aap ka nuzool asmaan se hoga.
6. Aap haakim, aadil ho'nge.
7. Aap Saleeb ko tod de'nge.
8. Khinzeer ko halaak kare'nge.
9. Maal ko baha de'nge, hatta ke koi usey qubool nahi karega.
10. Jung, khiraaj, aur jiziya ko khatam kare'nge.
11. Aap ke daur mein adaawat, bughz, aur hasad khtam ho jaae'nge.
12. Jawaan ounto'n ki parwaah nahi ki jaaegi.
13. Aap hajj ya umra ya dono kare'nge, aur rooha ki ghaati se guzre'nge.
14. Aap ka qad darmiyaana aur rang surkh o safed hai aur baal seedhe hain.
15. Aap dimishq ke mashriq ki taraf safed minaara par do (2) farishto'n ke paro'n par do (2) zard kapde pehne hue utre'nge.
16. Aap ke saans ki khushboo jis kaafir tak poho'nchegi, wo mar jaaega, aap ke saans ki khushboo taa-hadd e nazar phail jaaegi.
17. Jab aap naazil ho'nge to musalmano ka imam (Mahdi) un mein maujood hoga.
18. Aap dajjaal ko "Ludd" ke muqaam par qatal kare'nge.
19. Aap ke daur mein islam ke alaawa saare mazaahib (masalan: Yahoodiyat, Isaaiyat, Hinduism waghaira) khatam ho jaae'nge.
20. Zameen mein aman qaaem hoga, ount, sher ke sath, cheete aur gaae'n, bhediye aur bakriyaa'n ekattha chare'ngi. Bacche saapo'n ke saath khele'nge aur wo unhe'n koi nuqsaan nahi poho'nchae'nge.
21. Aap zameen mein chalees (40) baras rahe'nge.

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[893] T: Buland karna [Urduinc]
[894] Musannaf Abdur Razzaq: H20846; Musannaf Ibne Abi Shaiba: V15 P145-157
[895] Musannaf Ibne Abi Shaiba: V15 P143-144; Al Fitan li Nuaim bin Hammad: H1497
[896] Musannaf Ibne Abi Shaiba: V15 P144; Al Fitan li Nuaim: H1538 waghairahum.
[897] Musannaf Abdur Razzaq: H20843
[898] Musannaf Ibne Abi Shaiba: V15 P198
[899] Musannaf Ibne Abi Shaiba: V15 P145 waghairahum

22. Phir aap faut ho jaae'nge, musalman aap ka janaaza padhe'nge aur aap ko (Nabi ﷺ ki qabar ke paas hujra e mubaaraka mein) dafan kar de'nge.
23. Aap ki soorat e mubaaraka Syedna Urwa bin Masood ؓ se mushaaba hai.

In alaamaat se maaloom hua ke Maseeh Isa bin Maryam Nasiri ؑ abhi tak naazil nahi hue aur na "Dajjaal e Akbar" ka zahoor hua hai. Jab kaana dajjaal zaahir hoga to Isa bin Maryam ؑ aasmaan se naazil ho kar usey qatal kare'nge. Lehaza jo shakhs aap ke nuzool se pehle takzeeb e ahadees, taaweelaat, aur baatniyat ke zor se Maseeh e Mauood hone ka daawedaar hai, wo kaafir, kaazib aur dajjaal hai. Aise shakhs ke hathkando'n aur chaalo'n se bachna har musalman par farz hai.

Ek (1) Kazzaab Ka Tazkira:

Maazi e qareeb mein Hindustan (Punjab) mein ek (2) shakhs Muhammad Ghulam Ahmad Qadiyani guzra hai, us shakhs ne girgit ki tarha rang badalte hue mujaddid, maseeh e mauood, nabi e taabe (نبی تبابع), aur nabi e mustaqil ka daawa kiya, aur apne mukhalifeen ko kaafir qarar diya. Ulama e muslimeen masalan: Maulana Muhammad Hussain Bataalwi, Maulana Syed Nazeer Hussain ad Dehelwi, Ash Shaikh Abdul Jabbar Ghaznawi, Al Imam Sanaullah Amratsari ؒ ne Mirza Ghulam Ahmad Qadiyani aur uske muqallideen (chaahe nabi samjhe ya mujaddid, musleh[900] waghaira) ko bil-ittefaq kaafir, murtad aur daaera e islaam se khaarij qarar diya. Bataalwi Sahab wo shaksiyat hain jinho'n ne sab se pehle Mirza par fatwa lagaaya tha. Mirza Qadiyani ne sirf aap ko hi "Awwal ul Mukaffireen" ka laqab diya.[901] Bataalwi Sahab ka fatwa "Daar ud Daawah as Salafiyya, Lahore" ne zewar e taba'a (طبع)[902] se aaraasta karke shaaya kar diya hai.

Choo'nke is mukhtasar mazmoon mein mutanabba kazzaab Muhammad Ahmad Qadiyani aur uski (Qadiyani Lahori) Party ki kufriyaat o khyanate'n jamaa karne ka mauqa nahi, jo shakhs tafseel chahta hai wo Imam Amratsari, Imam Abdullah Me'maar Amratsari ki Mohammadiya Pocket Book aur Allama Ehsan Ilaahi Zaheer ki la-jawaab kitab "Al Qadiyaniya" aur deegar kitabo'n ki taraf rujoo kare. Is baat mein qat-an koi shak nahi hai ke Mirza Qadiyani aur uski (Lahori ya Qadiyani) Party ke kaafir, murtad aur khaarij az daaera e islam hone par poori ummat ka ijmaa hai. Apne is mukhtasar mazmoon ki munaasibat se aap ke saamne is jhoote nabi aur khud-saakhta maseeh e mauood ki ek (1) ibaarat pesh ki jaati hai. Muhammad Ghulam Ahmad Qadiyani likhta hai:

والقسم يدل علىٰ أن الخبر محمول علىٰ الظاهر، لا تأويل فيه ولا استثناء وإلا فأي فائدة كانت في ذكر القسم فتدبر كالمفتشين المحققين.

Aur qism is baat par dalaalat karti hai ke khabar (pesh goi) zaahir par mahmool hai, us mein na to taaweel hai aur na istisna. Warna phir qasam ke zikr mein kya faaeda hai, pas ghaur kar tafteesh o tehqeeq karne waalo'n ki tarah.[903]

Raaqim ul huroof[904] arz karta hai ke Al Imam ul Maasoom, As Saadiq ul Masdooq Muhammad ur Rasool Allah Khatim un Nabiyyeen ﷺ ne qasam khaa kar (والذی نفسی بیدهظونحوه) ye peshan-goi farmai ke Isa bin Maryam naazil ho'nge ba-eteraaf e mirza. Apne haqeeqi maane par mahmool hai. Us mein na taaweel ki jaaegi aur na istisna, lehaaza firqa e qadiyaniya ka nuzool e maseeh ki saheeh o mutawaatir ahadees ki baatini taawilaat karna khud unke "khud saakhta nabi" ki tehqeeq ke mutaabiq bhi baatil aur kizb-bayaani hai. Lehaza unke paas ab koi uzar baaqi nahi raha.

[900] T: Islaah karne waala, neki ki taraf laane waala [FL]
[901] Dekhiye Tohfa Goladwiya az Muhammad Ghulam Ahmad Qadiyani: P21 (taba Qadiyan 1914, ba-hawaala Haafiz Salahuddin Yusuf ؒ)
[902] T: Print hokar [RSB]
[903] Hamaa Matul Bushra: P51 (Nuskhta Qadeema)
[904] T: Haafiz Zubair Ali Zai ؒ [RSB]

Ek (1) Ajeeb Eteraaz: Baaz logo'n ne nuzool e maseeh ki mutawaatir ahadees mein intehaai maamooli ikhtilaaf ki wajah se usey riwayat bil-maana (روایت بالمعنٰی) qarar de kar radd karne ki koshish ki hai. Masalan:

وَالَّذِیْ نَفْسِیْ بِیَدِیْهِ، لَیُوْشِکَنَّ أَنْ یَنْزِلَ فِیْکُمُ ابْنُ مَرْیَمَ حَکَمًا مُقْسِطًا.

۱.	وَالَّذِیْ نَفْسِیْ بِیَدِهٖ	اور	وَاللّٰهِ
۲.	حَکَمًا عَدْلًا	اور	حَکَمًا مُقْسِطًا
۳.	یَیُوْشِکَنَّ أَنْ یَنْزِلَ فِیْکُمُ ابْنُ مَرْیَمَ	اور	لَیَنْزِلَنَّ ابْنُ مَرْیَمَ وغیرہ

Jawaab Number 1: Jamhoor ke nazdeek agar raawi aalim, faqeeh, aarif bil-alfaaz ho (masalan Abu Huraira ﷺ waghaira) to uski riwayat bil-maana bhi jaaez (aur saheeh) hai.[905]

Jawaab Number 2: Nabi ﷺ ne kabhi "اَللَّذِیْ نَفْسِیْ بِیَدِهٖ!،" aur kabhi "وَاللّٰهِ!" (waghaira) farmaya. Lehaza raawi ne dono (ya aksar) tarah suna aur yaad rakha, aur kabhi ek (1) tarah aur kabhi doosri tarah bayan kar diya, aakhir is mein eteraaz hi kya hai?

Jawaab Number 3: Nuzool e Maseeh ki riwayaat is par muttafiq hain ke Isa bin Maryam naazil ho'nge, dajjaal ko qatal kare'nge, saleeb ko tode'nge waghaira. To kya riwayat ke "khurd beeni[906]" ikhtelaaf ki wajah se is muttafiq-alae matan ko tasleem karne se inkaar kar diya jaaega.

Masalan: Ek qaabil e etemaad zariye se khabar mili: "*Iraaqi mujahideen ka amreeki fauj par hamla… 10 fauji halaak*". Doosra qaabil e etemaad zariya: "*Baghdad mein qaabiz fauj aur mujahideen mein jhadap… 10 amreeki maare gae*". Teesra qaabil e etemaad zariya: "*Hurriyat pasando'n aur ghaasib amreeki fauj mein shadeed muqaabla… 10 fauji neest o naabood aur muta'addid zakhmi*".

Kya ye teen (3) khabre'n sun kar koi hosh-mand elaan kar dega ke choo'nke riwayaat mein ikhtelaaf hai, lehaza na koi jhadap hui aur na koi maara gaya? Zaahir hai ke aisa elaan karne waale "hosh-mand" ki jagah paagal-khana hi ho sakti hai.

Jawaab Number 4: Quran e Majeed mein hai:

فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَیْنًا. — Jis Se Baara (12) Chashme Phoot Nikle.[907]

فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَیْنًا. — Fauran Us Se Baara (12) Chashme Phook Nikle.[908]

Iski aur bhi misaale'n hain, behrehaal saabit hua ke agar mafhoom ek (1) ho to alfaaz ka ikhtelaaf jaaez hai.

Jawaab Number 5: In ahadees ki sehat par ummat ka ijmaa hai aur ummat gumrahi par jamaa nahi ho sakti. Lehaza baaz riwayaat mein alfaaz ka intehaai maamooli ikhtelaaf chandaa'n muzir nahi hai.

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[905] Muqaddama Ibne Salah: H226; Al Ahkaam lil Aamdi: V2 P115 waghairahuma

[906] T: Khurdbeen (Microscope) ki madad se dekhna, baareek beeni [Rekhta]

[907] Surah Al Baqara: 60
T: Urdu pdf mein sirf arabi aayat thi, maine tarjuma Ahsan ul Bayan (Darussalam edition) se liya hai. [RSB]

[908] Surah Al A'raaf: 160
T: Urdu pdf mein sirf arabi aayat thi, maine tarjuma Ahsan ul Bayan (Darussalam edition) se liya hai. [RSB]

Jawaab Number 6: Fuqaha o Mohaddiseen mein ye asal muttafiq-a'lae hai ke adm[909] e zikr, nafee par mustalzim[910] nahi hota. Haafiz Ibne Hajar ne kaha:

Kisi cheez ke adm e zikr se us cheez ka adm e wuqoo laazim nahi aata.[911]	وَلَا يَلْزَمُ مِنْ عَدَمِ الذِكْرِ الشَّيْءِ عَدم وُقُوْعِهِ.

Mazeed tehqeeq ke liye kutub e usool ka mutaalea kare'n.

Abul Khair Asadi ka Ta'ruf: Raaqim ul Huroof ne Abul Khair "mazkoor ki kitaab", "Islam Mein Nuzool e Maseeh Ka Tasawwur" shuroo se aakhir tak padhi hai aur is nateeje par poho'ncha hoo'n ke ye shakhs jaahil, kazzaab, ifaak aur mughaalta –baaz hai.

Ye shakhs pakka munkir e hadees hai, ye apni kitab[912] par likhta hai: "*Imam Daraqutni aur mohaddi Ibne Salah farmate hain ke saheehain ko talqi-bil-qubool ka muqaam haasil hai. Isse wo ahadees mustashna hain jin par baaz qaabil e etemaad mohaddiseen ki taraf se giraft ho chuki hai. Ham bhi yehi kehte hain ke Bukhari mein nuzool e maseeh ki wo riwayate'n jo Ibne Shihab Zohri se marwi hain un par choo'nke baaz aimma e hadees qadah[913] kar chuke hain is liye aisi maqdooh hadeeso'n par kisi ahem aqeede ki bunyaad ustawaar[914] nahi ho sakti*".

To arz hai ke mohaddis Ibne Salah waghaira chand ahadees ke isteshna ke saath saheehain ko (ummat ka bil-ijma) talqi-bil-qubool ka darja dete hain, lehaza saheehain ki tamaam riwayaat jin par kisi qaabil e etemaad mohaddis ki taraf se giraft nahi ki gai wo saheeh aur qatai hain. Sirf wo ahadees mustashna hain, jin par kisi qaabil e etemaad mohaddis kit taraf se giraft ho chuki hai (Agar-che hamari tehqeeq ke mutaabiq un mein bhi haq BoM wa min ma'huma (و من معهما) ke saath hi hai). Raha Asadi Sahab ka qaul: "*Ham bhi yehi kehte hain… nahi ho sakti*".

To ham waazeh alfaaz mein poochte hain ke saheehain ki wo riwayate'n jo Ibne Shihab Zohri se marwi hain, un par kis imam aur qaabil e etemaad mohaddis ne giraft o qadah ki hai? Poora-poora aur saheeh-saheeh hawaala chaahiye, warna phir Asadi Sahab ke kazzab hone mein kya shubha reh jaata hai. Yaad rahe ke Asadi Sahab ke qaul: "*Un par choo'nke baaz aimma e hadees qadan kar chuke hain is liye aisi maqdoo hadeeso'n par….*" Mein "*Un*" se muraad "*Ahadees*" hain. Jaisa ke siyaq o sabaaq[915] se zaahir hai aur maqdooh "*qadah*" ke alfaaz bhi us par waazeh dalaalat kar rahe hain.

Agar wo saheehain ki un ahadees par kisi ek (1) imam ya mohaddis ki qadah o giraft saabit na kar sakey, to usey alal elaan tauba karni chaahiye, warna yaad rakhna chaahiye ke:

Beshak Tere Rabb Ki Pakad Badi Sakht Hai.[916]	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ.

Usi kitab[917] mein yehi shakhs "*Zohri se hamare ikhtelaaf ki tees (30) wujuhaat*" ka unwaan baandh kar kizb o fareb ka toomaar[918] phaila deta hai, masalan:

"*13. Nabi e Kareem ﷺ ki taraf ghair waaqe aqwaal mansoob karne mein nihaayat be-baak aur aakhirat ki baaz-purs se be-parwah maaloom hote hain*".

[909] T: Zikar ka na hona, zikar naa karna. [RSB]
[910] T: Koi kaam apne oopar laazim karne waala [FL]
[911] Ad Diraayah: V1 P225
[912] P8
[913] T: Eteraaz, tardeed, taana-zani, bura-bhala kehna [FL]
[914] T: Mazboot, paaedaar, mustahkam [FL]
[915] T: Silsila e kalaam, aage peeche ki ibaarat jis se mafhoom mutaiyyan ho. [Rekhta]
[916] Surah Al Burooj: 12
[917] P94-97
[918] T: Kaaghazo'n ka muttha, lambi kahaani, jhoot, bohtaan [FL]

"22. *Baaz Sahaba ﷺ se unhe'n khuda-waaste ka baer*[919] *hai*".

"*Raai ka buth banana un ka fann tha, jo dar-haqeeqat kizb hi ki ek (1) qism e khafi hai*". waghaira.

Halaa'nke Imam Zohri par ye aur is jaise doosre ilzamaat kisi ek (1) bhi imam e hadees ya mohaddis se bilkul saabit nahi hain. Asadi Sahab aur uski party ko challenge hai ke in aqwaal mein se sirf ek (1) hi kisi qaabil e etemaad mohaddis (Masalan: Maalik, Shaafai, Ahmad, Bukhari, Muslim, Abu Dawood, Ibne Hibban aur Ibne Khuzaima waghairahuma) se saabit kar de'n! ﷺ

Guzishta safhaat mein ye saabit kar diya gaya hai ke Imam Zohri, nuzool e maseeh ki ahadees mein munfarid nahi hai, balke aisi bohot se saheeh ahadees maujood hain jin ka koi raawi Imam Zohri nahi aur wo nuzool e maseeh par saaf dalaalat karti hain.

Aakhir mein Saheeh Bukhari ki kitab Fazaael us Sahaaba se Imam Zohri ki baaz marwiyaat ka mukhtasar ta'aruf pesh e khidmat hai:

1. Fazal e Abi Bakar ﷺ	3 Ahadees.	2. Manaaqib e Umar ﷺ	5 Ahadees.
3. Manaaqib e Usman ﷺ	1 Hadees.	4. Manaaqib e Ali ﷺ	X.
5. Fazal e Ayesha ﷺ	1 Hadees.	6. Zikr e Hind bint Uthba ﷺ	1 Hadees.

Qaaraeen: Faisla kare'n ke kya ek (1) shia raawi, Abu Bakar o Umar o Ayesha o Hind ﷺ ke manaaqib mein to ahadees riwayaat karta hai, magar Ali ﷺ ke manaaqib mein ek bhi nahi! Lehaza ye saabit hua ke Imam Zohri shia nahi the, balke ahle sunnat ke intehaai jaleel ul qadar imam the. Asadi ke kizb o iftara[920] ki bunyaad pandhrawee'n (15th) sadee mein unhe'n shia kehna bohot bada jhoot hai aur agar wo tauba ke baghair mar gaya to:

Anqareeb Wo Log Jaan Le'nge Jinho'n Ne Zulm Kiya Ke
Unhe'n Kis Karwat Litaaya Jaata Hai.[921]

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنقَلَبٍ يَنقَلِبُونَ

[919] T: Dushmani, adaawat [FL]
[920] T: Tohmat, jhoot, bohtaan [FL]
[921] Surah Ash Shu'ara: 227

Zahoor e Imam Mahdi: Ek Na-qaabil e Tardeed Haqeeqat

الحمد للہ رب العالمین والصلوۃ والسلام علی رسولہ الأمین، أما بعد:

Saheeh aur hasan ahades e mubaaraka se saabit hai ke qiyamat se pehle, musalmano ka ek (1) khalifa hoga, jis ke daur mein Allah Ta'ala zameen ko adl o insaaf se bhar dega. Us khalifa ka laqam Imam Mahdi hai aur unhi ke daru mein (Bani Israel ki taraf bheje gae) Syedna Isa bin Maryam ﷺ aasmaan se zameen par naazil ho'nge. Imam Mahdi ke zuhoor ke baare mein baaz saheeh o hasan ahadees ba-hawaala o tasheeh darj e zail hain:

1) Syedna Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ، وَإِمَامُكُمْ مِنْكُمْ؟.

Tumhara us waqt kya haal hoga jab Ibne Maryam tumhare darmiyan naazil ho'nge aur tumhara imam tum mein se hoga?[922]

Is hadees mein Imam se muraad (ek qaul mein) Imam Mahdi e Aakhir uz Zamaa hain.[923]

Haafiz Ibne Hibban ne is hadees se istedlal kiya hai ke nuzool e Isa bin Maryam tak ummat mein imaamat (khilaafat o hukoomat) rahegi.[924]

Tambeeh: Baaz riwayaat mein "فأمّكم" ka lafz aaya hai, jis ki tashreeh mein Imam Muhammad bin Abdur Rahman bin Abi Zaeb al Madani ﷺ (d 158h) ne farmaya:

فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى، وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Phir wo (Syedna Isa ﷺ) tumhari imaamat (hukoomat) kare'nge. Tumhare Rabb e Azzo wa Jal ki kitaab aur tumhare Nabi ﷺ ki sunnat ke saath.[925]

2) Syedna Jaabir bin Abdullah al Ansari ﷺ se riwayat hai ke maine Nabi ﷺ ko farmate hue suna:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا، فَيَقُولُ: لَا بَعْضُكُمْ عَلَى بَعْضٍ أُمَرَاءُ تَكْرِمَةَ اللهِ هَذِهِ الْأُمَّةَ.

Meri ummat ka ek (1) girah qiyaamat tak hamesha haq par qitaal karte hue ghaalib rahega, phir Isa bin Maryam ﷺ naazil ho'nge to un (musalmano) ka ameer kahega: Aae'n! Hame'n namaz padhae'n to wo farmae'nge: Nahi, tum ek-dosore par umara ho, Allah ne is ummat ko fazeelat bakhshi hai.[926]

Hadees e mazkoor mein *Ameer* se muraad *Mahdi* hain.[927]

3) Syedna Jaabir bin Abdullah al Ansaari ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثِي الْمَالَ حَثْيًا، لَا يَعُدُّهُ عَدَدًا.

Meri ummat ke aakhir mein ek (1) khalifa hoga, jo (logo'n mein) gine baghair maal udaaega, yaane taqseem karega.[928]

Is hadees mein *Khalifa* se muraad *Imam Mahdi* hain.

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[922] Saheeh Bukhari: H3449; Saheem Muslim: H155 (tarqeem Darussalam: H392)

[923] Dekhiye: Al Kamaal Ikmaal al Moallim li Muhammad bin Khalifa al Washtaani al Ubai (Sharah Ubai Alaa Saheem Muslim: V1 P450; Kitab ul Imaan: H244)

[924] Al Ehsaan: V15 P213 H6802, doosra nuskha: H6764

[925] Saheem Muslim: Kitab ul Imaan: H246 (tarqeem Darussalam: H394)

[926] Saheem Muslim: H156 (tarqeem Darussalam: H395)

[927] Mirqaat ul Mafateeh Sharah Mishkat ul Masabeeh li Mulla Ali al Qaari: V9 P441 H5507

[928] Saheem Muslim: H2913, tarqeem Darussalam: H7315; Sharah as Sunan Lil Baghwi (Baab ul Mahdi): V15 P86-87 H4281 (kaha ye hadees saheeh hai)

4) Syedna Abu Saeed al Khudri ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

يَخْرُجُ فِيْ آخِرِ أُمَّتِيْ الْمَهْدِيُّ يَسْقِيْهِ اللهُ الْغَيْثَ، وَتُخْرِجُ الْأَرْضُ نَبَاتَهَا، وَيُعْطِيْ الْمَالَ صِحَاحًا، وَتَكْثُرُ الْمَاشِيَةُ وَتَعْظُمُ الْأُمَّةُ، يَعِيْشُ سَبْعًا أَوْ ثَمَانِيًا يَعْنِيْ حِجَجًا.

Meri ummat ke aakhir mein Mahdi aae'nge, jis ke liye Allah baarishe'n naazil farmaega aur zameen apni nabataat ugal degi, adl o insaaf se maal taqseem karega, maweshi ziyaada ho jaae'nge aur umma ka ghalba hoga. Wo (apne zuhoor ke baad) saat (7) ya aath (8) saal zinda rahega.[929]

Isey Haakim aur Zahabi, dono ne saheeh kaha hai aur iski sanad saheeh hai.[930]

5) Syedna Ali bin Abi Taalib ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

الْمَهْدِيُّ مِنَّا أَهْلَ الْبَيْتِ، يُصْلِحُهُ اللهُ فِيْ لَيْلَةٍ.

Mehdi hamare ahle bait mein se hai, Allah usey ek (1) raat mein durust kar dega.[931]

Is hadees ki sanad hasan li-zaatehi hai. Yaseen al Ajli al Kufi aur Ibrahim bin Muhammad bin al Hunaifa dono jamhoor mohaddiseen ke siaqa o sudooq hone ki wajah se hasan ul hadees the. Aur un par jirah mardood hai. Dekhiye Sunan Abu Dawood[932] aur yehi mazmoon Faqra: 8.

6) Syeda Umme Salma ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

الْمَهْدِيُّ مِنْ عِتْرَتِيْ، مِنْ وَلَدِ فَاطِمَةَ.

Mehdi mere ahle bait mein se: Fatima ki aulaad mein se hoga.[933]

7) Syedna Abdullah bin Masood ﷺ se riwayat hai ke Nabi ﷺ ne farmaya:

لَا تَذْهَبُ الدُّنْيَا أَوْ لَا تَنْقَضِيْ الدُّنْيَا حَتَّىٰ يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِيْ، يُوَاطِئُ اسْمُهُ اسْمِيْ.

Dunya us waqt tak khatam nahi hogi jab tak arbo'n ka baadsha (haaki) mere ahle bait mein se ek (1) aadmi na ban jaae jis ka naam mere naam jaisa (yaane Muhammad) hoga.[934]

Is hadees ke raawi Qaari Aasim bin Abi al Najood al Kufi ﷺ jamhoor ke nazdeek muassaq[935] hone ki wajah se hasan ul hadees the. Lehaza un par jirah mardood hai, aur baaqi sanad saheeh lizaatehi hai.

Faaeda: Fatar bin Khalifa (Sadooq Hasan ul Hadees, wa Siqa al Jamhoor) waghaira ki riwayaat mein ye izaafa bhi hai ke Aap ﷺ ne farmaya:

وَاسْمُ أَبِيْهِ اسْمَ أَبِيْ.

Aur uske baap ka naam mere baap ke naam par hoga.[936]

Nez dekhiye: Saheeh Ibne Hibban.[937] Yaane Imam Mahdi ka naam Muhammad bin Abdullah hoga.

8) Syedna Ali ﷺ se riwayat hai ke Nabi e Kareem ﷺ ne farmaya:

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[929] Al Mustadrak: V4 P557-558 H8673 (Sanad Saheeh)
[930] Saheem Muslim: H2913 (tarqeem Darussalam: H7315)
[931] Musnad Ahmad: V1 P84 H645 (Sanad Hasan); Sunan Ibne Majah: H4085
[932] H4283 (Sanad Hasan)
[933] Sunan Abu Dawood: H4284 (Sanad Hasan); Sunan Ibne Majah: H4086
[934] Musnad Ahmad: V1 P377 H3573, P430 H4098 (Sanad Hasan); Sunan Abu Dawood: H4282; Sunan Tirmizi: H2230 (kaha: Hasan Saheeh); Talkhees al Mustadrak liz Zahabi: V4 P442
[935] T: Pakka, mazboot [FL]
[936] Musannaf Ibne Abi Shaiba: (Nuskha Muhammad Awaamah at Taqleedi: V21 P292 H38802 (Sanad Hasan); Al Mojam ul Kabeer lit Tabarani: V10 P163 H10213
[937] Al Ehsaan: H6785, doosra nuskha: H6824, Mawaarid uz Zamaan: H1878

لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا يَوْمٌ، لَبَعَثَ اللهُ رَجُلًا مِنْ أَهْلِ بَيْتِي، يَمْلَؤُهَا عَدْلًا كَمَا مُلِئَتْ جَوْرًا.

Agar dunya mein sirf ek (1) din baaqi reh gaya to bhi Allah Ta'ala mere ahle bait mein se ek (1) aadmi mab-oos farmaega jo dunya ko adl o insaaf se (is tarha) bhar dega jis tarha wo zulm o siam se bhari hui thi.[938]

9) Syeda Ayesha Siddiqa ﵂ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

الْعَجَبُ إِنَّ نَاسًا مِنْ أُمَّتِي يَؤُمُّونَ بِالْبَيْتِ بِرَجُلٍ مِنْ قُرَيْشٍ، قَدْ لَجَأَ بِالْبَيْتِ، حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ.

Tajjub hai ke meri ummat mein se baaz log quraish ke ek (1) aadmi par hamla karne ke liye baitullah ka rukh kare'nge jis ne baitullah mein panah le rakhi hogi, phir jab wo baida (muqaam) par pohoche'nge to zameen mein dhansaa diye jaae'nge.[939]

10) Syeda Umme Salma ﵂ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

يَعُوذُ عَائِذٌ بِالْبَيْتِ، فَيُبْعَثُ إِلَيْهِ بَعْثٌ، فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِهِمْ.

Ek panaah lene waala baitullah mein panah lega, phir us par ek (1) Lashkar hamla karega, jab wo baeda zameen (muqaam) par pohoche'nge to unhe'n dhansaa diya jaaega.[940]

In ahadees e marfooa ka khulaasa ye hai ke qiyaamat se pehle Imam Mahdi ka zuhoor mutawaatir ahadees se saabit hai aur ye aisa sach hai jis mein kisi qism ka shak o shuba nahi hai. Bohot se ulama e ikraam ne zuhoor e Mahdi waali ahadees ko mutawaatir qarar diya hai, masalan:

1) Haafiz Abul Hussain Muhammad bin al Hussain al Aabri al Sajzi.[941]
2) Muhammad bin Jaafar bin Idress al Kataani.[942]

Tafseel ke liye dekhiye Doctor Abdul Aleem bin Abdul Azeem al Bastawi ki kitab: "*Al Mahdi al Muntazir Fee Zau al Ahadees wal Asaar as Saheeha*".[943]

Ab Imam Mahdi ke baare mein baaz asaaar pesh e khidmat hain:

1) Syedna Ali ﵁ ne farmaya: "*Fitna hoga, us mein log is tarah tape'nge jis tarha sona Bhatti mein tapta hai. Lehaza ahle shaam ko buran a kaho, kyou'nke un mein Abdaal hain aur shaami zaalimo'n ko bura kaho… phir log qitaal kare'nge aur unhe'n shikast hogi, phir haashmi zaahir hoga to Allah Ta'ala unhe'n dobaara baa-ham sheer-o-shakar bana dega aur apni nemato'n ki farawaani farma dega, phir log usi haalat par ho'nge ke dajjaal ka khurooj hoga*".[944]
2) Syedna Abdullah bin Abbas ﵁ ne farmaya: "*Mujhe ummeed hai ke ek (1) din aisa aaega ke ham: Ahle bait mein se ek (1) naujawaan ladka zaahir hoga, us par fitne aae'nge, lekin wo fitno'n se bacha rahega, wo is ummat ka maamla seedha kar dega… ilkh*".[945]
   Syedna Ibne Abbas ﵁ se riwayat hai ke:

مِنَّا ثَلَاثَةٌ، السَّفَّاحُ وَمِنَّا الْمَنْصُورُ وَمِنَّا الْمَهْدِيُّ.

Ham mein se teen (3) hain: Khoon bahaane waala, jis ki madad ki jaaegi, aur Mahdi.[946]

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[938] Sunan Abu Dawood: H4283 (Sanad Hasan) (Fatar bin Khalifa hasan ul hadees hai, baaqi sanad saheeh)
[939] Saheem Muslim: H2884 (tarqeem Darussalam: H7244)
[940] Saheem Muslim: H2882 (tarqeem Darussalam: H7240)
[941] Fathul Baari: V6 P493-494 H3449; Al Manaar al Muneef la Ibnul Qaiyyim: P141-142
[942] Nazm al Mutanaasir Minal Haees al Mutawaatir: P236 H289
[943] P40-43
[944] Al Mustadrak lil Haakim: V4 P553 H8658 (Sanad Saheeh) (وصححه الحاكم و وافقه الذهبى)
[945] Sunan al Waaridah Fil Fitan wa Aghwaliha was Saa-ah wa Ashartaha lid Daani: V5 P1043 H559 (Sanad Hasan); Musannaf Ibne Abi Shaiba: V15 P196 H37620
[946] Musannaf Ibne Abi Shaiba: V15 P197 H37631 (Sanad Hasan)

3) Ek (1) sahabi se riwayat hai ke: *"us waqt tak Mahdi zaahir nahi ho'nge jab tak nafs e zakiyya qatal na ho jaae… ilkh"*.[947]
4) Syedna Abdullah bin Umro bin al A'aas ﷺ ne ahle kufa ke baare mein farmaya:

Kufa waale Mahdi ke saath khush-bakht ho'nge.[948] فَإِنهم أسعد الناس بالمهدى.

In ahadees o asaar ka khulaasa ye hai ke qiyaamat se pehle Muhammad bin Abdullah al Faatimi al Haashmi naam ke ek (1) khalifa ho'nge, jinhe'n Imam Mahdi kehte hain. Un ke zamaane mein Syedna Isa عليه السلام naazil ho'nge aur roo e zameen par deen e islaam ka ghalba hoga.

Muta'addid Ulama e Ikraam ne zuhoor e imam Mahdi ki ahadees ko saheeh o saabit qarar diya hai. Masalan: Imam Tirmizi, Haafiz Ibne Hibban, Haakim, Uqaili, Zahabi waghairahum. Dekhiye Muhammad Muneer Qamar Nawabuddin حفظه الله ki kitab: "Zuhoor e Imam Mahdi Ek Atal Haqeeqat".

Tambeeh: Ek (1) riwayat mein aaya hai ke Rasool Allah ﷺ ne farmaya:

Aur Isa bin Maryam ke alaawa Mahdi nahi.[949] وَلَا الْمَهْدِيُّ إِلَّا عِيسَى ابْنُ مَرْيَمَ.

Ye riwayat chaar (4) wajah se zaeef, yaane mardood hai:

1. Hasan Basri رحمه الله mudallis the aur ye riwayat an (عن) se hai.
2. Muhammad bin Khaalid al Jundi majhool raawi hai aur uski tauseeq Imam Ibne Ma'in se saabit nahi.
3. Aabaan bin Saaleh ne Hasan Basri se ye hadees nahi suni.
4. Mohaddiseen e ikraam mein se kisi ne bhi is riwayat ko saheeh nahi kaha, balke Bayhaqi, Haakim, aur Zahabi waghairahum ne isey "munkir" yaane zaeef o mardood qarar diya hai.[950]

[947] Musannaf Ibne Abi Shaiba: V15 P199 H37642 (Sanad Hasan)
[948] Al Fitan lid Daani: V5 P1058-1059 H578 (Sanad Hasan)
[949] Sunan Ibne Majah: H4039
[950] Dekhiye meri kitab: Takhreej An Nihaaya Fil Fitan wal Malaahim: (Makhtoot: P71-72 H107)

Dajjaal e Akbar Ka Khurooj

الحمد لله رب العالمين والصلوة والسلام على رسوله الأمين، أما بعد:

Qiyaamat se pehle roo e zameen par ek (1) aisa waqt aane waala hai ke bani e aadam mein se ek (1) mard: Dajjaal e akbar ka khurooj hoga, jaisa ke saheeh aur mutawaatir ahadees se saabit hai.

Syedna Abu Huraira ﷺ se riwayat hai ke Nabi e Kareem ﷺ ne farmaya:

لَا تَقُوْمُ السَّاعَةُ حَتّٰى يَنْبَعِثَ دَجَّالُوْنَ كَذَّابُوْنَ قَرِيْبٌ مِنْ ثَلَاثِيْنَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُوْلُ اللهِ

Us waqt tak qiyaamat nahi aaegi jab tak tees (30) ke qareeb jhoote dajjaalo'n ka khurooj na ho jaae, un mein se har dajjaal yehi daawa karega ke wo Allah ka rasool hai.[951]

Is saheeh o mashoor hadees se saabit hua ke qiyaamat se pehle 30 dajjaal, kazzaab nikle'nge, jin mein se har dajjaal apne aap ko Rasool Allah samjhega aur ye peshan-goi (ghaib ki khabar) bilkul sach aur haqeeqat hai. Nabuwwat ka daawa karne waale un dajjaalo'n mein Musailma Kazzab aur Muhammad Ghulam Ahmad Qadiyani waghairahuma bohot mashoor hain. لعنهم الله

Syedna Saubaan ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

وَإِنَّهُ سَيَكُوْنُ فِيْ أُمَّتِيْ كَذَّابُوْنَ ثَلَاثُوْنَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَأَنَا خَاتَمُ النَّبِيِّيْنَ لَا نَبِيَّ بَعْدِيْ.

Aur meri ummat mein 30 kazzaab ho'nge jin mein se har-ek ye daawa karega ke wo nabi hai aur (sun lo!) Main Khaatim un Nabiyyeen hoo'n, mere baad koi nabi nahi.[952]

Un tamaam dajjaalo'n ke aakhir mein dajjaal e akbar (bada dajjaal) niklega, jis ke fitne se bada fitna koi nahi. Dajjaal e Akbar ke baare mein baaz saheeh ahadees ma'a tarjuma darj e zail hain:

1) Syedna Abu Bakar Siddiq ﷺ se riwayat hai ke Nabi ﷺ ne farmaya:

يَخْرُجُ الدَّجَّالُ مِنْ قَرْيَةٍ يُقَالُ لَهَا: خُرَاسَانُ.

Dajjaal us basti se niklega jise khorasaan kaha jaata hai.[953]

2) Syedna Umar ﷺ qasam khaa kar Ibne Saiyyad ko dajjaal qarar dete the.[954] Rasool Allah ﷺ ne farmaya:

إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ، وَإِنْ لَمْ يَكُنْهُ فَلَا خَيْرَ لَكَ فِيْ قَتْلِهِ.

Agar ye (dajjal e akbar) hua to tum us par musallat nahi ho sakte, aur agar ye wo nahi to iske qatal mein tumhare liye koi khair nahi hai.[955]

3) Syedna Huzaifa bin al Yamaan ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Be-shak us (dajjaal) ke saath paani aura ag hogi, uski aag thanda paani hai aur uska paani aag hai*".[956]

Ye riwayat Saheeh Muslim mein tafseel ke saath darj hai.

4) Syedna Abdullah bin Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne logo'n ke darmiyan khade ho kar farmaya: "*Beshak wo (dajjaal) kaana hai aur Allah kaana nahi hai*".[957]

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[951] Saheefa Hamaam bin Munabbah: H24; Saheeh Bukhari: H3609

[952] Sunan Abu Dawood: H4252 (Sanad Saheeh); (وأصله فى) Saheem Muslim: H2889 (ابو قلابه برئ من التدليس)

[953] Musnad Abi Bakar as Siddiq li Imam Abi Bakar Ahmad bin Ali bin Saeed al Qaazi: H59 (Sanad Saheeh); Al Bahar uz Zakhaar lil Bazzaar: V1 P112-113 H47; Musnad Abi Ya'ala: H34

و ابو اسامه حماد بن اسامه صرح بالسماع عنده وهو برئ من التدليس

Ek doosre areeq se Timiri mein: H2237; Ibne Majah: H4072; Musnad Ahmad: V1 P4, P7 waghairahum

[954] Saheeh Bukhari: H7355; Saheem Muslim: H2929

[955] Saheeh Bukhari: H1354; Saheem Muslim: H2931

[956] Saheeh Bukhari: H7130; Saheem Muslim: H2934

[957] Saheeh Bukhari: H7127; Saheem Muslim: 169 (بعد) 2931

5) Syedna Anas bin Maalik ﷺ se riwayat hai ke Nabi e Kareem ﷺ ne farmaya: "*Logo Sun lo! Be-shak wo (dajjaal) kaana hai aur tumhara Rabb kaana nahi hai. Us (dajjaal) ki dono aankho'n (ek kaani aur doosri jisse dekhega) ke darmiyan kaafir likha hua hai*".[958]

Ek doosri riwayat mein aaya hai ke makka aur madina mein dajjaal daakhil nahi ho sakega.[959]

6) Syedna Abu Saeed al Khudri ﷺ se riwayat hai ke ek (1) din Rasool Allah ﷺ ne hame'n dajjaal ke baare mein lambi hadees sunaai aur farmaya: "*Dajjaal aaega lekin madina mein daakhil nahi ho sakega… ilkh*".[960]
7) Syedna Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Madina ke raasto'n par farishte ho'nge, madina mein na taaoon daakhil ho sakega, aur na dajjaal daakhil ho sakega*".[961]
8) Syedna Abu Masood Uqba bin Umro al Ansaari ﷺ ne bhi isi tarha ki hadees bayan ki hai, jis tarha ki hadees Syedna Huzaifa ﷺ ne bayan ki thi.[962]
9) Syedna Nawaas bin Sam-aan al Kilaabi ﷺ ki bayan karda marfoo hadees ka khulaasa ye hai ke kaana dajjaal shaam aur iraaq ke darmiyan se niklega aur jo shakhs usey paae to uske saamne Surah al Kahaf ki pehli aayaat padhe... ilkh[963]
10) Syedna Abdullah bin Umro bin al Aas ﷺ ki bayan karda hadees ka khulaasa ye hai ke Rasool Allah ﷺ ne farmaya: "*Meri ummat par dajjaal niklega, phir wo 40 (din, mahine, ya saal) rahega, phir Isa bin Maryam* ﷺ *ko Allah bhejega to wo usey qatal kar de'nge*"… ilkh[964]
11) [11 to 27][965] Syedna Ubai bin Ka'ab ﷺ.[966]
12) Syedna Safeena ﷺ.[967]
13) Syedna Samrah bin Jundub ﷺ.[968]
14) Syedna Tameem ad Daari ﷺ.[969]
15) Syedna Jaabir bin Abdullah al Ansaari ﷺ.[970]
16) Syedna Abdullah bin Abbas ﷺ.[971]
17) Syedna Hishaam bin Aamir ﷺ.[972]
18) Syedna Mahjan bin al Idra'a ﷺ.[973]
19) Syedna Obaada bin as Saamit ﷺ.[974]
20) Syedna Imran bin Hussain ﷺ.[975]
21) Syedna Mugheera bin Shu'ba ﷺ.[976]

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[958] Saheeh Bukhari: H7131; Saheem Muslim: H2933
[959] Saheeh Bukhari: H1881; Saheem Muslim: H2943 (عن انس رضى الله عنه)
[960] Saheeh Bukhari: H7132; Saheem Muslim: H2938
[961] Saheeh Bukhari: H7133, 1880; Saheem Muslim: H1379
[962] Dekhiye Faqhra: 3
[963] Saheem Muslim: H2937
[964] Saheem Muslim: H2940
[965] Dajjaal e Akbar ke baare mein darj e zail Sahaba Ikraam ﷺ ne bhi Rasool Allah ﷺ se ahadees bayan kee'n
T: Haafiz Zubair Ali Zai ﷺ ne yaha'n ye bataaya hai ke Hadees 11 se Hadees 27 tak tamaam ki tamaam bhi dajjaal ke baare hi mein hain. [RSB]
[966] Musnad At Tayaalsi: H544; Musnad Ahmad: V5 P123-124 (Sanad Saheeh)
[967] Musnad Ahmad: V5 P221-222 (Sanad Hasan); Musnad at Tayaalsi: H1106
[968] Musnad Ahmad: V5 P16; Saheeh Ibne Hibban: H2845 (Sanad Hasan); Al Haakim: V1 P329-331 (Saheeh) (و واقفه الذهبى و اخطأ من ضعفه)
[969] Saheem Muslim: H2942; nez dekhiye yehi mazmoon Faqra: 29
[970] Musnad Ahmad: V3 P333 (Iski sanad Saheeh Muslim ki shart par saheeh hai)
[971] Musnad Ahmad: V1 P374 (Sanad Hasan); Tafseer Ibne Kaseer: V3 P17 mein Imam Ibne Kaseer ne saheeh kaha
[972] Saheem Muslim: H2946
[973] Musnad Ahmad: V4 P338, V5 P32 (Sanad Hasan); Musnad at Tayaalsi: H1295-1296
[974] Abu Dawood: H4320 (Hadees Hasan)
[975] Abu Dawood: H4319 (Sanad Saheeh); Mustadrak: V4 P531 mein Imam Haakim ne ise Saheeh Muslim ki shart par Saheeh kaha.
[976] Saheem Muslim: H2939

22) Syedna Abu Darda ﷺ.[977]

23) Syedna Abu Bakrah ﷺ.[978]

24) Syedna Majma'a bin Jaariya ﷺ.[979]

25) Syedna Abdullah bin Masood ﷺ.[980]

26) Syedna Abu Sareeha Huzaifa bin Aseed al Ghaffari ﷺ.[981]

27) Rajul min Ashaab an Nabi ﷺ.[982]

28) Syeda Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar dajjaal nikle aur main zinda hoo'n to main tumhare liye kaafi hoo'n… Hatta ke wo shaam falasteen ke ek (1) sheher ludd ke darwaze ke paas aaega. Phir Isa bin Maryam naazil ho'nge, chunache wo usey qatal kar de'nge, uske baad wo zameen mein 40 saal tak imam e aadil aur haakim e munsif ki haisiyat se rahe'nge*".[983]

29) Syeda Fatima bin Qais ﷺ ne dajjaal ke baare mein taweel hadees bayan ki, jis mein Syedna Tameem ad Daari ﷺ ka bhi zikr hai.[984]

30) Syeda Asma bin Yazeed al Ansaariya ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek (1) majlis mein baith kar logo'n ko dajjaal ke baare mein bataaya, aap ne farmaya: "*Jo shakhs meri majlis mein haazir hai aur meri baat sun raha hai to doosre loog'n tak poho'ncha de. Jaan lo! Allah Ta'ala kaana nahi hai aur dajjaal kaana hai, uski aankh nahi hai hai, uski dono aankho'n ke darmiyan (yaane maathe par) kaafir likha hua hai, jisey har momin padhega, chaahe wo padha hua tha, yaa an-padh tha*".[985]

Inke alaawa bhi hoto si ahadees hain, masalan: Hadees e Abdullah bin Hawaala al Azdi ﷺ.[986] Syedna Moaaz bin Jabal ﷺ ki bayan karda hadees.[987] Syeda Umme Shareek ﷺ ki hadees.[988]

In ahadees e saheeha mutawaatira se saabit hua ke qiyaamat se pehle dajjaal ka khurooj bilkul saheeh aur saabit-shuda haqeeqat hai. Lehaza Allah Ta'ala se dua karni chaahiye ke wo hame'n dajjaal ke fitne se bachaae. Aameen

Ulama e Ikraam ne khurooj e dajjaal ke baare mein mazkoora ahadees ko mutawaatir qaraar diya hai.[989]

Ab Salaf o Saaleheen ke baaz aasaar pesh e khidmat hain:

1) Syedna Abdullah bin Masood ﷺ ke paas dajjaal ka zikr kiya gaya to unho'n ne farmaya: "*Logo! Dajjaal ke khurooj ke waqt tumhare teen (3) giroh ban jaae'nge: Ek (1) uski pairwi karega, doosra (2) apne baap-daada ki zameen par (yaane door) chala jaaega, aur teesra (3) dajjaal se qitaal karega*".[990]

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[977] Saheem Muslim: H809

[978] Saheeh Bukhari: H7125

[979] Sunan Tirmizi: H224 (Kaha: Ye hadees saheeh hai) (Sanad Hasan); dekhiye meri kitab Ilmi Maqalaat: V1 P122

[980] Sunan Ibne Majah: H4081 (Sanad Hasan); Al Haakim: V2 P384 ne saheeh kaha و الذهبی و البوصیری و اخطأ من ضعفه.

[981] Saheem Muslim: H2901

[982] Musnad Ahmad: V5 P372-379, 410 (Sanad Saheeh)

[983] Musnad Ahmad: V6 P75 (Sanad Hasan); Saheeh Ibne Hibban: H6783; Ilmi Maqalaat: V1 P120

[984] Dekhiye Saheem Muslim: H2942

[985] Musnad Ahmad: V6 P456 H27580 (Sanad Hasan)

[986] Musnad Ahmad: V5 P288 (Sanad Saheeh); Al Haakim: V3 P101 (sahee), (و وافقه الذهبی)

[987] Sunan Abu Dawood: H4294 (Sanad Hasan)

[988] Saheem Muslim: H2945

[989] Nazm ul Mutanaasir Minal Hadees al Mutawaatir: P240 H290

[990] Musannaf Ibne Abi Shaiba: V15 P191 H37626 (Sanad Saheeh) وفی الأثر لفظة منكرة لم أذكرها ولعلها متلقاة من أهل الكتاب

2) Syedna Abu Huraira ﷺ ne farmaya: *"Ek (1) musalman par dajjaal ko tasallut*[991] *diya jaaega to wo usey qatal karega aur phir wo zinda karega… ilkh"*.[992]
3) Syedna Huzaifa (bin al Yamaan) ﷺ ne farmaya ke dajjaal ka fitna 40 raate'n rahega.[993]
4) Syedna Abdullah bin Salaam ﷺ ne farmaya: *"Khurooj e dajjaal ke baad log 40 saal rahe'nge… ilkh"*.[994]
5) Syedna Moawiya bin Abi Sufyan ﷺ ne farmaya: *"Kaane dajjaal ke baare mein kisi shak mein na rehna"*.[995]
6) Imam Abu Waael Shaqeeq bin Salma ﷺ ne farmaya: *"Dajjal ki pairwi karne waale aksar log yahoodi aur zaaniya aurto'n ki aulaad ho'nge"*.[996]
7) Ek (1) sahabi ﷺ se riwayat hai ke dajjaal ek (1) gande paleed gadhe par niklega.[997]
8) Syedna Abdullah bin Umro bin al Aaas ﷺ ne farmaya:

أَوَّلُ مِصْرَ مَنْ أَمْصَارِ الْعَرَبِ يَدْخُلُهُ الدَّجَّالُ الْبَصْرَةُ.

Arab ke ilaaqe mein, dajjaal sab se pehle Basra mein daakhil hoga.[998]

9) Syedna Anas bin Maalik ﷺ ne farmaya:

يَتْبَعُ الدَّجَّالَ سَبْعُوْنَ أَلْفًا مِنْ يَهُوْدِ أَصْبَهَانَ عَلَيْهِمُ الطَّيَالِسَةُ.

Dajjaal ki pairwi Asbahaan ke 70,000 yahoodi kare'nge, jin par kaali ya sabz chaadare'n ho'ngi.[999]

Tambeeh: Is tarah ki riwayat Syedna Anas ﷺ ki sanad ke saath Rasool Allah ﷺ se bhi saabit hai.[1000]

10) Abu Mujailz (Laahiq bin Humaid) ﷺ se riwayat hai ke jab dajjaal niklega to logo'n ke teen (3) firqe ho'nge… ilkh.[1001]

In mazkoora ahadees o aasaar ki wajah se tamaam ulama e islaam aur ahle haq ka yehi aqeeda raha hai ke qiyaamat se pehle dajjaal naami ek (1) kaane shakhs ka zuhoor (khurooj) hoga, jis ke maathe par 'ك' 'ف' 'ر' (كافر) *kaafir* likha hua hoga. Jise har momin padhega aur Syedna Isa bin Maryam ﷺ jo bani Israel ki taraf bheje gae the) asmaan se naazil hokar us dajjaal ko qatal kare'nge.

Tafseel ke liye dekhiye Haafiz Ibne Kaseer ki kitab An Nihaaya Fil Fitan wal Malaahim (tehqeeqi).

Mirza Ghulam Ahmad Qadiyani (mutanabbi[1002] kazzaab) aur baaz mulhideen ne dajjaal ke wajood ka inkaar kiya hai, yaa baatini tehrifaat karte hue usse angrez aur sulaibi aqwaam muraad li hain. Saheeh ahadees aur asaar e salaf o saaleheen ke khilaf hone ki wajah se ye sab mulhidaana nazariyaat o tehrifaat hain jin ke ghalat aur baatil hone mein qat-an koi shak nahi hai.

Dajjaal ke baare mein Ibnul Manzoor al Afriqi al Lughwi ne likha hai:

هُوَ الْمَسِيْحُ الْكَذَّابُ، وإنما دَجْلُه سِحْرُه و كَذِبُه.

Wo maseeh e kazzaab hai, uska dajl to uska jaadu aur jhoot hai.[1003]

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[991] T: Qaabu, qabza, ghalba [FL]
[992] Musannaf Ibne Abi Shaiba: V15 P156-157 H37511 (Sanad Saheeh)
[993] Musannaf Ibne Abi Shaiba: V15 P143 H37479 (Sanad Saheeh)
[994] Musannaf Ibne Abi Shaiba: V15 P142 H37476 (Sanad Hasan)
[995] Musannaf Ibne Abi Shaiba: V15 P152 H37503 (Sanad Hasan)
[996] Kitab ul E'lal lil Imam Ahmad: V3 P63 H4181 (Sanad Saheeh)
حديث سفيان الثورى فى رواية يحيىٰ القطان محمول على السماع ولوعنعن.
[997] Musannaf Ibne Abi Shaiba: V15 P161-162 H37525 (Sanad Hasan)
[998] As Sunan al Wardah Fil Fitan lid Daani: V5 P1144-1145 H624 (Sanad Saheeh)
[999] As Sunan al Wardah Fil Fitan lid Daani: V5 P1157 H630 (Sanad Hasan)
[1000] Saheem Muslim: H2944 (tarqeem Darusaalam: H7392
[1001] As Sunan al Wardah: V5 P1178 H653 (Sanad Hasan); nez, dekhiye Asaar Faqra: 1
[1002] T: Nabuwwat ka daawa karne waala [FL]
[1003] Lisaan ul Arab: V11 P236

Shabbir Ahmad Azhar Meerathi naami ek munkir e hadees ne apni kiab "*Ahadees e Dajjaal Ka Tehqeeqi Mutalea*" mein ahadees e dajjaal par apne khud-saakhta usoolo'n aur tehreef o takzeeb ki wajah se jo baatil o madood jirah ki hai, uski das (10) misaale'n ma'a radd pesh e khidmat hain:

1: Ismail bin Abi Khaalid, Qais bin Wahab aur Abu at Tiyaah Yazeed bin Humaid waghairahum ke ustaaz Abu Al-Wadak Jabar bin Nauf al Hamdaani al Bakkali al Kufi ﷺ ke baare mein asma ur rijaal ke

1) Imam Yahya bin Ma'in ﷺ ne farmaya: ثقة (Yaane saccha, aadil aur saheeh ul hadees raawi)[1004]
2) Haafiz Ibne Hibban ne inhe'n Kitaab us Suqaat mein (taabaeen mein) zikr kiya hai.[1005]
3) Haafiz Abu Hafs Umar bin Shahaeen ne inhe'n siqa raawiyo'n mein shumaar kiya hai.[1006]
4) Haafiz Zahabi ne kaha: ثقة Siqa.[1007]

Darj e zail imaamo'n ne Abu Al-wadak ki hadees ko saheeh ya hasan kaha hai:

5) Hussain bin Masood al Baghwi.[1008]
6) Tirmizi.[1009]
7) Haakim.[1010]
8) Ibnul Jaarood.[1011]
9) Abu A'awaana.[1012]
10) Haafiz al Munziri ne Abu Al-wadak ki bayan karda hadees ko "وهذا إسناد حسن"[1013] kaha.[1014]
11) Boosiri ne Abu Al-wadak ki hadees ke baare mein kaha: "هذا إسناد صحيح"[1015].[1016]
12) Ibne Daqeeq al Eid ne Abu Al-wadak ki riwayat ko saheeh kaha.[1017]

In 12 ulama ke muqaable mein Haafiz Ibne Hajar ne Imam Nisai ki Al Jirah wa Ta'adeel (?) se naqal kiya: "ليس بالقوي".[1018]

Ye jirah wo wajah se mardood hai.

1: Jamhoor ki tauseeq ke khilaf hai.

2: Haafiz Ibne Hajar ke ustaad Haafiz Ibnul Mulqin ne Imam Nisai se naqal kiya hai ke unho'n ne Abu-Alwadak ke baare mein farmaya: "صالح".[1019]

Maaloom hua ke Imam Nisai ki jirah (agar saabit ho to) unki tauseeq o taareef se mutaariz[1020] hokar bhi saaqit[1021] hai. Yaad rahe ke tehreer e Taqreeb ut Tehzeeb[1022] mein (Imam Nisai ki taraf mansoob) is jirah ke suboot mein shak zaahir kiya gaya hai.

[1004] Al Jirah wa Ta'adeel: V2 P533 (Sanad Saheeh); Taareekh Usman bin Saeed ad Daarmi: 221
[1005] V4 P116
[1006] Taareekh Asma us Siqaat: 177
[1007] Al Kaashif: V1 P124 ت 761
[1008] Sharah as Sunnah: V15 P60 H4262 (kaha: Ye hadees saheeh hai)
[1009] As Sunan: H1263 (kaha: ye hadees hasan hai)
[1010] Al Mustadrak: V4 P374 H8129 (kaha: Saheeh ul Isnaad) (و وافقه الذهبی)
[1011] Is hadees ko Al Muntaqa: 900 mein riwayat kiya hai.
[1012] Is hadees ko apni musnad Al Mustakhraj: V2 P327 H3516 mein riwayat kiya hai.
[1013] T: Aur iski isnaad hasan hain. [RSB]
[1014] Mukhtasar Sunan Abu Dawood: V4 P120 H2710
[1015] T: Iski isnaad saheeh hain. [RSB]
[1016] Ithaaf ul Kheerah: 4939
[1017] At Talkhees ul Habeer: V4 P157 H2009
[1018] Tehzeeb ut Tehzeeb: V2 P60, doosra nuskha: P53
[1019] Al Badar ul Muneer: V9 P391
[1020] T: Ek doosre ke saamne aane waale, ek doosre ke barkhilaaf [FL]
[1021] T: Mustarad, matrook [FL]
[1022] V1 P209 ت 894

Haafiz Ibnul Muliqn ne raawi e mazkoor ke baare mein kaha:

Mujhe is mein koi jirah maaloom nahi.[1023] وَلَا أَعْلَمُ فِيْهِ جَرْحًا.

Haafiz Ibne Hajar ne (ba-zaat e khud) kaha:

Maine kisi ko bhi nahi dekha jis ne usey zaeef qarar diya ho.[1024] فَلَمْ أَرَ مَنْ ضَعَّفَهُ.

Doosri taraf Haafiz Ibne Hajar ne Abu Alwadak Jabar bin Nauf ke baare mein kaha:

Ye saccha tha, usey wahem hota tha.[1025] صَدُوْقٌ يَهِمُ.

Ye kalaam teen (3) wajah se mardood hai:

1: Jamhoor ki tauseeq ke khilaf hai.

2: Aisa "صَدُوْقٌ يَهِمُ" raawi jiski jamhoor tauseeq kare'n. Hasan ul Hadees hota hai. Lehaza uski jis riwayat mein kalaam na kiya gaya ho, wo hasan li-zaatehi hoti hai.

3: Tehreer, Taqreeb ut Tehzeeb mein Haafiz Ibne Hajar ke kalaam ko radd karke "بل: ثقة" likha hua hai.[1026]

Is tehqeeq ka khulaasa ye hai ke Abu Alwadak Jabar bin Nauf siqa o sadooq raawi the. Unke baare mein Basheer Azhar Meerathi (munkir e hadees) ne likha hai: "*Shuru se aakhir tak ye gapp-shapp Abu Alwadak ki haanki hui hai*".[1027] Meerathi ne mazeed kaha: "*Shayad Abu Alwadak koi chaa'ndu*[1028] *peene waala shakhs tha*".[1029]

Mukhtasar ye ke jamhoor ki tauseeq ke muqaable mein Meerathi ki bila-daleel o bila-suboot jirah baatil o mardood hai, aur ho sakta hai ke ye jirah karte waqt Meerathi ne "*chaa'ndu*" pi rakhi ho. Wallahu A'lam

2: Obaidullah bin Abdullah bin Utba an (عن) Abi Saeed Khudri waali ek (1) hadees ke baare mein Meerathi ne kaha: "*Lekin kisi riwayat ki isnaad mein ye nahi ke Obaidullah bin Abdullah ne ba-raah e raast Hazrat Abu Saeed Khudri se isko suna tha*".[1030]

Ye Meerathi jirah do (2) wajah se baatil hai:

Awwal: Obaidullah bin Abdullah ka mudallis hona saabit nahi hai, lehaza unki apne ustaaz se riwayat simaa par mahmool hai.

Duwwam: Obaidullah bin Abdullah ne ye hadees (Syedna) Abu Saeed al Khudri ﷺ se suni thi.[1031]

3: Qais bin Wahab al Hamdaani al Kufi ke baare mein Azhar Meerathi ne likha: "*Ye raawi bhi chandaa'n laayaq e etemaad nahi hai*".[1032]

Qais bin Wahab ke baare mein Imam Ahmad bin Hambal ne farmaya:

[1023] Taqreeb ut Tehzeeb: V9 P391
[1024] At Talkeehs ul Habeer: V4 P157 H2009
[1025] Taqreeb ut Tehzeeb: 894
[1026] V1 P209
[1027] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P13
[1028] T: Ek qism ka nasha ho afeem paani mein pakaa kar aur huqqa ki tarha piya jaata hai [FL]
[1029] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P14
[1030] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P16
[1031] Sahee Ibne Hibban (Al Ehsaan: H6763, doosra nuskha: H6801)
[1032] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P13

Wo sacche aur qaabil e etemaad: Aadil, zaabit shaikh hain.[1033] شيخ ثقة.

Imam Yahya bin Ma'in ne farmaya: "ثقة".[1034]

Imam Ajli ne kaha: Kufi Siqa.[1035]

Haafiz Ibne Hibban ne unhe'n Kitab us Suqaat mein (taabaeen mein) zikr kiya.[1036]

Yaqoob bin Sufyan al Faarsi ne kaha: "ثقة".[1037]

Haafiz Zahabi aur Haafiz Ibne Hajar, dono ne kaha: Siqa.[1038]

Haafiz Ibne Shaheen ne kaha: "*Kufi siqa*".[1039]

Imam Muslim waghaira ne Qais bin Wahab ki hadees ki tasheeh ke zariye se unki tauseeq ki aur kisi ne bhi un par koi jirah nahi ki, magar Meerathi ke nazdeek wo "*chandaa'n qaabil e etemaad*" nahi the!

Sawaal ye hai ke aimma e jirah wa ta'adeel aur ijmaa e mohaddiseen ke muqaable mein Meerathi ki kya haisiyat hai?

4: Abdullah bin Salim al Asha'ri Al Wahzi raawi ko Ibne Hibban, Daraqutni aur Bukharri ne siqa o sadooq qarar diya hai. Zahbi aur Ibne Hajar ne is raawi ka sadooq (saccha) hona tasleem karke uski naasbiyat ki taraf ishaara kiya. Ibne Khuzaima, Haakim, Bayhaqi aur Ibnul Qiyyim ne Abdullah bin Saalim ki hadees ko saheeh qarar de kar unki tauseeq ki hai.[1040]

Jamhoor kis ki is tauseeq ke muqaable mein Abu Obaid al Aajiri an (عن) Abu Dawood ki sanad se marwi hai ke Abdullah bin Saalim ne kaha: Ali ne Abu Bakar o Umar ke qatal par iaanat[1041] ki hai… ilkh

Ye jirah teen (3) wajah se mardood hai:

Awwal: Abdullah bin Saalim 179h ko faut hue aur Imam Abu Dawood 202h mein paida hue, lehaza unka ye qaul munqata o be-sanad hone ki wajah se na-qaabil e samaa-at hai.

Duwwam: Aajiri ba-zaat e khud majhool ul haal hai.

Suwam: Ye jirah jamhoor ki tauseeq ke khilaf hai.

Is ghair-saabit jirah ko bunyad bana kar Azhar Meerathi ne kaha: "*Ye hadees ghareeb o mauzu hai, sirf Abdullah bin Saalim bin Saalim Wahaazi ne iski riwayat ki hai. Sanad aur matan dono uske tasneef kiye hue hain. Ye shakhs H Ali ﷺ se inheraaf ki bimaari mein mubtala tha. Khullam-khulla kehta tha ke H Umar o Usman ko qatal karaane mein Ali ﷺ ka haath tha*".[1042] Yaad rah eke Abdullah bin Saalim ka naasbi[1043] hona saabit nahi hai.

5: Ziyaad bin Riyaah al Qaisi al Madani al Basri ke baare mein Imam Ajli ne farmaya: "بصري تابعي ثقة".[1044]

[1033] Kitab ul E'lal: V2 P509 H3357
[1034] Al Jirah wa Ta'adeel: V7 P104 (Sanad Saheeh)
[1035] Taareekh al Ajli: V2 P222 ت 1537
[1036] V5 P314
[1037] Kitab ul Ma'rafa wat Taareekh: V3 P375
[1038] Al Kaashif: V2 P350 ت 4290; Taqreeb ut Tehzeeb Ma'a At Tehreer: V3 P190 ت 5596
[1039] Taareekh Asma as Suqaat: 1159
[1040] Dekhiye meri kitab: Al Qaul ul Mateen Fil Jahar bit Taameen: P27-28
[1041] T: Madad, sahaara, [FL]
[1042] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P32
[1043] T: Syedna Ali ﷺ aur unki aulaad se bughz o adaawat rakhne waala [Rekhta]
[1044] Taareekh al Ajli: 507

Haafiz Ibne Hibban ne unhe'n Kitab us Suqaat mein zikr kiya.[1045]

Haafiz Zahabi aur Ibne Hajar dono ne kaha: "ثقة".[1046]

Imam Muslim waghaira ne unki hadees ko saheeh qarar de kar unki tauseeq ki aur kisi ne bhi jirah nahi ki, magar Azhar Meerathi ne kaha: "*Pas ye koi maaroof shakhs na tha. Abu Huraira se uski muqalaat bhi mushtaba hai*".[1047]

Imam Ahmad ne saheeh sanad ke saath Ziyaad bin Riyaah se naqal kiya ke:

Maine Syedna Abu Huraira ﷺ se suna, unho'n ne farmaya:… ilkh.[1048]

سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ:... إِلخ

Maaloom hua ke Syedna Abu Huraira ﷺ se Ziyaad bin Riyaah ki mulaqaat mashkook nahi, balke saabit hai.

6: Lais bin Saad an (عن) Saeed bin Abi Saeed al Maqbari an (عن) Ataa bin Meena an (عن) Abu Huraira ﷺ ki sanad se ek (1) riwayat ke baare mein Meerathi ne kaha: "*Ye hadees Abu Huraira se Aaa bin Meena Madani se Jo Obaid ur Rahman bin Abi Zubaab ka azaad kiya hua Ghulam tha. Aur usse Saeed Maqbari ne aur usse Lais bin Saad ne riwayat ki hai magar na Lais ne ye zikr kiya ke maine ye hadees Saeed se suni thi, na Saeed ne bataaya ke maine Ataa se suni, na Ataa ne ye kaha ke maine Abu Huraira se suni thi. Sab ne lafz e an* (عن) *istemaal kiya hai*".[1049]

Arz hai ke Musnad Ahmad mein saheeh sanad ke saath Lais bin Saad se riwayat hai ke:

حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، مَوْلَى ابْنِ أَبِي ذُبَابٍ عَنْ أَبِي هُرَيْرَةَ... إِلخ[1050]

Maaloom hua ke Imam Lais ne ye hadees Saeed al Maqbari se suni thi.

Ataa bin Minaa ka mudallis hona saabit nahi aur hadees e jihaad mein unho'n ne Syedna Abu Huraira ﷺ se simaa ki tasreeh ki hai.[1051]

7: Ek hadees ke baare mein Azhar Meerathi ne kaha: "*Is hadees ki isnaad mein do (2) raawi zaeef o ghair-siqa hain. Ek Kaseer bin Zaid Madani, jo Bani Aslam ke azaad karda ghulamo'n mein se tha. Doosra uska shaikh, Waleed bin Rabaah Madani. Jo Abdur Rahman bin Abi Zubaan Doosi ka azaad karda tha. Ye haqeeqat hai ke mawaali*[1052] *(ghulamte*[1053]*) jhoot bolne mein umooman ziyaada be-baak the*".[1054]

Waleed bin Rabaah ko Haafiz Ibne Hibban ne Kitab us Suqaat mein zikr kiya. Abu Haatim ne saaleh aur Bukhari ne hasan ul hadees kaha. Haafiz Ibne Hajar aur Haafiz Zahabi, dono ne unhe'n sadooq (saccha) kaha.[1055]

Kisi ne bhi un par jirah nahi ki. Lehaza Meerathi ka unhe'n baghair kisi daleel ke zaeef kehna mardood hai.

Tambeeh e Awwal: Kaseer bin Zaid al Madani par bhi Meerathi ki jirah mardood hai.

Tambeeh e Duwam: Meerathi ne quran, hadees aur dalaael e sharaiya se koi daleel pesh nahi ki, ke mawaali (Ghulam ya azaad karda Ghulam) jhoot bolen mein umooman ziyaada be-baak the.

[1045] V4 P254
[1046] Al Kaashif: V1 P259 ت 1703; Taqreeb ut Tehzeeb: 2074
[1047] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P37
[1048] Musnad Ahmad: V2 P488 H10334 (Sanad Saheeh) aur mohaqqiqeen ne iski isnaad ko saheeh kaha hai.
[1049] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P47-48
[1050] V2 P494 H10404
[1051] Musnad Ahmad: V2 P494 H10407 (Sanad Saheeh); Sunan Nisai: V6 P17 H3125
[1052] T: Dekhiye tambeeh e duwam (in next paragraph). [RSB]
[1053] T: Ghu-lamta: Ghulam ki tasgheer, hiqaarat ke izhaar ka kalma [FL]
[1054] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P49
[1055] Dekhiye meri kitab Ilmi Maqalaat: V1 P109

Sahaba Ikraam ﷺ mein se mawaali, masalan Syedna Abu Raafe ﷺ waghaira ke baare mein kya khayal hai?!

8: Imam Abu Umro Abdur Rahman bin Umro al Auzaai ﷺ ne Ishaq bin Abdullah bin Abi Talha: Haddasani Anas bin Maalik ﷺ ki sanad se ek (1) hadees bayan ki, jis ke baare mein Meerathi ne likha hai: "*Sanad ke lehaaz se ye bhi munqata hai, kyou'nke Auzaai ka Ishaq se simaa saabit nahi*".[1056]

Arz hai ke Saheeh Bukhari mein isi hadees ki sanad mein likha hua hai:

حَدَّثَنَا أَبُوْ عَمْرٍو: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنِيْ أَنَسٌ....

Hame'n Abu Umro (Al Auzaai) ne hadees bayan ki: Hame'n Ishaq (bin Abdullah bin Abi Talha) ne hadees bayan ki, mujhe Anas ne hadees bayan ki.[1057]

Saabit hua ke ye hadees Imam Auzaai ne Imam Ishaq bin Abdullah bin Abi Talha se suni thi, lehaza Meerathi ne ye jhoot bola hai ke Auzaai ka ishaaq se simaa saabit nahi.

9: Hadhrami bin Laahiq at Tameemi As Saadi al Yamaani ko Haafiz Ibne Hibbanne Kitab us Suqaat mein zikr kiya hai.[1058]

Haakim aur Zahabi, dono ne unki hadees ki tasheeh ki.[1059]

Imam Yahya bin Ma'in ne farmaya:

لَيْسَ بِهِ بَأْسٌ.

Iske saath koi harj nahi hai.[1060]

Imam Yahya bin Ma'in ne ek (1) sawaal ke jawab mein farmaya:

إِذَا قُلْتُ: لَيْسَ بِهِ بَأْسٌ فَهُوَ ثِقَةٌ....

Jab main (kisi ke baare mein kahu'n: "لَيْسَ بِهِ بَأْسٌ" to wo (mere nazdeek) siqa hai...[1061]

Ibne Shaheen ne Hadhrami e mazkoor ko Kitab us Suqaat mein zikr kiya aur Imam Ibne Ma'in ne unke baare mein siqa ka sareeh lafz naqal kiya.[1062]

Haafiz ibne Hajar ne kaha: "لَا بَأْسَ بِهِ".[1063]

In par kisi qism ki jirah nahi hai, lekin Azhar Meerathi ne kaha: "*Hadhrami bin Laahiq kazzaab khabees ne kaha ke Abu Saaleh Zakwaan ne usey bataaya... Ye hadees Hadhrami bin Laahiq ki gadhi hui hai, jo ek (1) qissa-go shakhs tha. Jaisa ke Tehzeeb ut Tehzeeb waghaira mein hai*".[1064]

Tehzeeb ut Tehzeeb mein Hadhrami bin Laahiq ki tauseeq marwi hai.[1065] Aur jirah nahi hai. Jabke Sulaiman at Tamimi ke ustaaz ek-doosre Hadhrami ke baare mein likha hua hai ke wo *Qaas* tha, wo Hadhrami bin Laahiq nahi hai.[1066]

Hadhrami bin Laahiq ke baare mein to Tehzeeb mein Ikrima bin Ammaar se riwayat hai ke wo faqeh tha, main 100 hijri mein uske saath makka gaya tha.[1067]

[1056] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P53
[1057] Baab: Laa Yad khul Ad Dajjaal al Madinah: H1881
[1058] V6 P249
[1059] Al Mustadrak wat Talkhees: V1 P563
[1060] Al Jirah wa Ta'adeel: V3 P302 (Sanad Saheeh)
[1061] At Taareekh ul Kabeer la Ibne Abi Khaithma: P592 Faqra: 1423 (Sanad Saheeh)
[1062] Taarekh Asma us Suqaat: 308
[1063] Taqreeb ut Tehzeeb: 1396
[1064] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P56-57
[1065] V2 P394-395, doosra nuskha: 340
[1066] Tehzeeb ut Tehzeeb: P395
[1067] Tehzeeb ut Tehzeeb: P395

Yaad rah eke yaha'n *Qaas* se muraad waaiz aur khateeb hai. Kyou'nke lughat mein waaiz aur khateeb ko bhi *Qaas* kehte hain.[1068] Yaha'n Qaas se jhoota, qissa-go muraad lena ghalat hai aur ye waaiz o khateeb (yaa Meerati: Qissa-go) doosra shakhs tha. Hadhrami bin Laahiq nahi tha. Lehaza Meerathi ki jirah mardood hai.

10: Abu Maalik Saad bin Taariq al Ashjai al Kufi ﷺ ke baare mein Imam Ahmad bin Hambal, Imam Yahya bin Ma'in aur Imam Ajli ne kaha: Siqa. Abu Haatim ar Raazine kaha: Saaleh ul Hadees: "*Unki hadees likhi jaati hai*". Nisai ne kaha: "لَيْسَ بِهِ بَأْسَ". Ibne Hibban ne unhe'n Kitab us Suqaat mein zikr kiya. Imam ul Maghaazi Muhammad bin Ishaq bin Yasaar ne unhe'n siqa kaha. Ibne Khulfoon ne Ibne Numair waghair se (baghair kisi sanad ke) naqal kiya ke wo siqa hain. Uqaili ne (baghair kisi sanad ke) kaha ke Yahya bin Saeed ne usse riwayat chod-di thi. Ibne Abdul Bar ne kaha: Us mein mujhe koi ikhtelaaf maaloom nahi ke wo siqa aalim hain.[1069]

Is tafseel se maaloom hua ke Abu Maalik ke siqa hone par ijmaa hai, sirf Yahya bin Saeed ne unse (ba-qaul e Uqaili) riwayat karni chod di thi.

Azhar Meerathi ne likha hai: "*Iske raawi Saad bin Taariq Abu Maalik Ashjai ke mutalliq Tehzeeb ut Tehzeeb mein hai ke Yahya bin Saeed Qattaan ne usey matrook ul hadees qarar diya tha*".[1070]

Aap ne dekh liya ke Yahya bin Saeed al Qattaan ne Saad bin Taariq ko matrook ul hadees nahi qarar diya. Sirf (ba-qaul e Uqaili) riwayat tark kardi. Ye jirah do (2) wajah se mardood hai:

Awwal: Jamhoor ki tauseeq ke baad ek-do ulama ya aqalliyat ki jirah mardood hoti hai.

Duwam: Abu Maalik se riwayat ka tark karna bhi ba-sanad e saheeh Yahya bin Saeed al Qattaan se saabit nahi hai.

Aap ne dekh liya ke Asma ur Rijaal ki kitaabo'n ko ghalat istemaal karke munkireen e hadees kis tarah saheeh hadees ko zaeef aur mauzoo saabit karne ki koshish karte hain. Azhar Meerathi ki tarha Tamanna Imaadi bhi usi maidaan ka fard aur qalamkaar tha.

Raaqim ul Huroof ki ek (1) tehreer bataur e qand mukarrar dobaara pesh e khidmat hai: "*Baazlogo'n ne Mizaan ul Etedaal, Tehzeeb ut Tehzeeb, Taqreeb ut Tehzeeb aur Tehzeeb ul Kamaal waghaira kutub e asma ur rijaal mein se saheehain ke baaz markazi raawiyo'n par baaz jirhe'n naqal karke unki riwayaat radd karne ki koshish ki hai. Ye harkat Habib ur Rahman Kandhalwi, Tamanna Imaadi, Shabbir Ahmad Azhar Meerathi, aur Muhammad Haadi Tordherwi waghaira munkireen e hadees ne ki hai. Saheehain ki usooli riwayato'n par asma ur rijaal ki kitaabo'n mein ye jirhe'n dekh kar darne ki koi zaroorat nahi. Kyou'nke ye tamaam jurooh darj e zail do (2) baato'n par mushtamil hain:*"

① *Baaz jirhe'n asal jaareheen se saabit hi nahi hain. Masalan: Saheehain ke bunyaadi raawi Ibne Juraij ke baare mein baaz-un-naas ne Tazkiratul Huffaaz liz Zahabi[1071] waghaira ke zariye se likha hai ke Ibne Juraij ne nawwe (90) aurto'n se muta'[1072] kiya tha. Dekhiye Habibullah Derwi Deobandi Hayaati ki kitab "Noor us Sabaah Fee Tark Raful Yadain Baad al Iftitaah".[1073]*

Tazkriatul Huffaaz mein likha hua hai:

[1068] Al Qaamoos ul Waheed: P1320
[1069] Tehzeeb ut Tehzeeb: V3 P473, doosra nuskha: P410 (mulkhisan)
[1070] Ahadees e Dajjaal ka Tehqeeqi Jaaeza: P60
[1071] V1 P170-171 ت 164
[1072] T: Aarzi nikah, mutaiyyan muddat ke liye nikah [Rekhta] Muta' ki hurmat par mazeed tafseel ke liye yaha'n click keejiye.
[1073] Muqaddama: P18 (bi-tarqeemi)

وَقَالَ جَرِيْرٌ: كَانَ ابْنُ جُرَيْجٍ يَرَى الْمُتْعَةَ تَزَوَّجَ بِسِتِّيْنَ امْرَأَةً..... قَالَ ابْنُ عَبْدِ الْحَكَمِ: سَمِعْتُ الشَّافِعِيَّ يَقُوْلُ: اسْتَمْتَعَ ابْنُ جُرَيْجٍ بِتِسْعِيْنَ امْرَأَةً حَتَّى إِنَّهُ كَانَ يَحْتَقِنُ فِي اللَّيْلَةِ بِأَوْقِيَّةِ شِيْرَجٍ طَلَبًا لِلْجِمَاعِ.[1074]

"Jirah ke ye dono aqwaal be-sanad hone ki wajah se baatil hain. Jarir aur Ibne Abdul Hakam ki wafaat ke sadiyo'n baad Haafiz Zahabi paida hue, lehaza unhe'n kis zariye se ye aqwaal mile? Ye zariya na-maaloom hai. Isi tarha Momin bin Ismail par Imam Bukhari ki taraf mansoob jirah (munkir ul hadees) Imam Bukhari ﷺ se saabit hi nahi hai".

② *Baaz jarhe'n asal jaareheen se saabit hoti hain, lekin jamhoor ki tauseeq yaa taadeel e sareeh ke muqaable mein marjooh yaa ghair-sareeh hone ki wajah se mardood hoti hain. Masalan: Imam Zohri, Abdur Razzaaq bin Hammam, Baqiya bin Al Waleed, Abdul Hameed bin Jaafar, Ikrima maula Ibne Abbas, aur Muhammad bin Ishaq bin Yasaar waghairahum par tamaam jarhe'n jamhoor ke khilaf hone ki wajah se mardood hain.*

Tambeeh: Imam Zohri ka zikr bataur e farz kiya gaya hai, warna wo to bil-ijmaa siqa hain. Walhamduillah.

Jab kisi raawi par jirah o taadeel mein mohaddiseen ka ikhtelaaf ho, to jaareheen ma'a (مع) jirahaur madeleen ma'a (مع) taadeel jamaa karke dekhe'n. Phir us haalat mein jis taraf jamhoor hain wohi haq aur sawaab hai. Tamanna Imaadi, Kandhalwi, aur Shabbir Ahmad Meerathi waghaira tamaam logo'n ki saheehain ke bunyadi o usooli raawiyo'n par jarhe'n jamhoor aur ijmaa ke khilaf hone ki wajah se mardood o baatil hain.

❁ Baaz log tadlees ya ikhtelaat ki wajah se bhi jirah karne ki koshish karte hain. Halaa'nke siqa mudallis raawi ki riwayat tasreeh e simaa yaa motabar mataaba-at o saheeh shaahid ke baad saheeho hujjat hoti hai aur mukhtalat ki ikhtelaat se pehel waali riwayat bhi bilkul saheeh hoti hai.

Tambeeh: Saheehain mein tamaam mudalliseen ki riwayaat tasreeh e simaa, motabar mataaba-at, aur saheeh shawaahid par mabni hain. Tafseeli hawaalo'n ke liye dekhiye Usool e Hadees ki kitaabe'n aur Sharah Saheeh Muslim lin Nawavi[1075] waghaira.

Muhammad Sarfaraz Khan Safdar Deobandi Hayati ne kaha: "*Mudallis raawi an* (عن) *se riwayat kare to wo hujjat nahi. Illa ye ke wo tahdees kare ya uska koi siqa mataaba-at ho, magar yaad rah eke saheehain mein tadlees muzir nahi. Wo doosre turq se simaa par mahmool hai*".[1076]

Baab jaahil log idraaj aur mudraj ki jirah karke baaz siqa raawiyo'n ko giraane ki koshish karte hain. Is jirah ki ilmi maidaan mein koi haisiyat nahi hai. Sirf mudraj ko ghair-mudraj se ilaaheda kar diya jaata hai aur bas![1077]

Muhammad Haadi naami ek munkir e hadees ne "*Quran Ki Raushni Mein Tajziya e Dajjaal Ke Karnaame*" naami pamphlet likha hai. Jis mein ahadees e saheeha mutawaatirah ko parez ki tarha quran se takra kar radd karne ki koshish ki hai. Uske eterazaat ke mukhtasar aur jaame jawabaat darj e zail hain:

1: Dajjaal ka murde ko zinda karna… darj e baala aayat mein tamaam makhlooq mein se kisi murde ko zinda karne ki nafi ki gai hai, isl iye dajjaal ke is kaap par yaqeen rakna kufr hai…[1078]

[1074] V1 P170-171
[1075] V1 P18 (Darsi nuskha)
[1076] Khazaaen us Sunan: V1 P1
[1077] Saheeh Bukhari Par Eteraazaat Ka Ilmi Jaeza: P20-22 بتعديل يسير
[1078] Dajjaal Ke Kaarnaame: P3

Daajaal ke baare mein Ibne manzoor Lugawi ka qaul guzar chukka hai ke uska dajal uska seher (jaadu) aur jhoot hai.[1079]

Lehaza ye maarna aur zinda karna dajjaal ka jaadu hoga. Jis tarha madaari log jaadu aur nazar-bandi ke zariye se ek (1) aadmi ko qatal karke zinda kar dete hain. Is qism ke baaz tamaashe maine khud dekhe hain. Hazar o Sheher mein ek (1) ganja madaari aata tha. Phir wo ek (1) shakhs par chaadar daal kar uska sar dhadh se judaa kar deta tha, baad mein us sar dhadh se milaa kar chaadar se zinda shakhs ko baahar nikaal deta tha.

Agar us mein haqeeqi maarna jilaana bhi muraad liya jaae to aisa kaam logo'n ki aazmaaesh ke liye Allah Ta'ala ke izn se hoga aur jab usse izn le lega to phir dajjaal jis shakhs ko qatal karna chaahega, nahi kar sakega, jaisa ke hadees se saabit hai.

Saheehain ki Muttafiq A'lae[1080] riwayat (jis mein dajjaal ka ek (1) shakhs ko qatal karna aur phir zinda karna mazkoor hai) ki sanad par tabasara karte hue Muhammad Haadi ne kaha: "*Darj e baala riwaayt quran e majeed ke khilaf hai, aur usool e ahadees mein ye usool azhar-minash-shams hai ke agar aisi riwayat jis ki isnaad bilkul saheeh ho, lekin riwayat ka matan khilaf e quran ho, to wo riwayat bawajood saheeh us sanad hone ke mauzoo riwayat hogi (Al Manaar al Muneef)*".[1081]

Dajjaal waali riwayat Quran e Majeed ke khilaf nahi hai, kyou'nke quran mein ye kahee'n nahi likha hai ke dajjaal (jaadu ki wajah se ya Allah ki ijaazat se) murdo'n ko zinda nahi karega. Khaas daleel ke muqaable mein aam daleel pesh karna ghalat hai.[1082]

Usoole Hadees ya Al Manaar al Muneef mein aisa koi masla nahi hai ke agar bilkul saheeh riwayat ka matan khilaf e quran ho to wo riwayat ba-wajood saheeh us sanad hone ke mauzoo hogi. Haafiz Ibnul Qaiyyim ne baaz mauzoo riwayaat ki pehchaan ye bataai hai ke:

1) Us mein aise alfaz ho'n jin ka sudoor Nabi e Kareem ﷺ se naa-mumkin hai.
2) His (hawaas e baakhta) ke khilaf ho.
3) Sareeh sunnat ke khilaf ho.
4) Fee nafsehi baatil ho.
5) Taareekh ke khilaf ho.
6) Jis ke baatil hone par saheeh dalaael ho'n.
7) Sareeh quran ke khilaf ho. Waghaira.[1083]

Is baab mein Haafiz Ibnul Qaiyyim ؒ ne ek (1) mauzoo o be-asal riwayat (dunya ki umar 7000 saal hai aur ham saatwee'n mein hain) zikr karke sareeh quran o ahadees e saheeha se uska radd kiya.

Yaad rahe ke quran mein sareehan dajjaalka naam nahi hai, lehaza ahadees e saheeha dajjaal ko quran ke khilaf qarar dena Haafiz Ibnul Qaiyyim ke nazdeek bhi ghalat hai. Haafiz Ibnul Qaiyyim to khurooj e dajjaal waali ahadees par imaan laane waalo'n mein se the. Unho'n ne dajjaal ki hadees e mazkoor (jis mein qatal karne ke baad dobaara zinda karne ka zikr hai) se apni mashoor kitab: At Turuqul Hukmiyya Fis Siyaasa tish Shariyyah mein istelaal kiya.[1084]

[1079] Lisaan ul Arab: V11 P236
[1080] Sb: H1882, H7132; Saheem Muslim: H2938
[1081] Dajjaal Ke Kaarnaame: P4
[1082] Mahnaama Al Hadees, Hazro (Adad: 60 P22-38)
[1083] Al Manaar ul Muneef: P43-80
[1084] P294 (فصل: فی مواضع القرعة)

Unho'n ne ashaab ul hadees aur ahle sunnat se naqal kiya ke wo dajjaal ke zikr waali ahadees ki tasdeeq karte hain.[1085] Unho'n ne dajjaal ki us hadees ko saabit kaha, jis mein aaya hai ke dajjaal ke paas Jannat aur aag (jahannum) hogi.[1086]

Haafiz Ibnul Qaiyyim ne farmaya:

Ham khurooj e dajjaal ka iqraar kare hain, jaisa ke Rasool Allah ﷺ se riwayat aai hai.[1087]

وَنُقِرُّ بِخُرُوْجِ الدَّجَّالِ كَمَا جَاءَتْ بِهِ الرِّوَايَةُ عَنْ رَسُوْلِ اللهِ

Al Manaar al Muneef mein bhi unho'n ne dajjaal ka zikr isbaatan kiya hai.[1088]

Munkireen e hadees ka yehi tareeqa e waardaat hai ke wo jhoot bolte, ibaarato'n mein tehreef karte aur kitabullah ko khud-saakha maani ka jaama pehnaate hain. Haafiz Ibnul Qaiyyim ﷺ to dajjaal ke baare mein waarid-shuda ahadees e saheeha ka iqraar karte the, magar Muhammad Haadi ne jhoot bolte hue unhe'n us saff mein khada karne ki koshish ki hai, jo ahadees e saheeha, sareeha ko apne mafhoom ul quraan aur mataalib ul quran waghaira se takra kar radd kar dete hain. والله من ورائهم محيط

Muhammad Haadi ne saheehain ki hadees ko zaeef qarar dekar Ibrahim bin Saad par jirah kar di aur Imam Ibne Shihab Zohri ke baare mein likha: "*Jo bawajood siqa hone ke mudallis hai…*".[1089]

Ibrahim bin Saad bin Ibrahim bin Abdur Rahman bin Auf ﷺ ko Imam Ahmad bin Hambal, Imam Ibne Ma'in, Imam Ajli, aur jamhoor mohaddiseen ne siqa qarar diya. Lehaza un par baaz ki jirah mardood hai.

Riwayat e mazkoora mein Shuaib bin Abi Hamza aur Aqeel bin Khaalid dono ne Ibrahim bin Saad ke ustaaz Saaleh bin Keesaan ki mataaba-at kardi hai. Lehaza Ibrahim e mazkoor par eteraaz sire se mardood hai.

Imam Ibne Shihab az Zohri ne *Akhbarni Obaidullah bin Abdullah bin Utba* kehkar simaa ki tasreeh kardi hai. Dekhiye Saheeh Bukhari[1090] lehaza tadlees ka eteraaz baatil hai.

2: Dajjaal ka baarish barsaana aur ghalla ugaana.[1091]

Ye sab jaadu ki qism se hai, jaisa ke number 1 ke jawaab mein guzar chukka hai. Saheeh Muslim ki riwaayt ke do (2) raawiyo'n Waleed bin Muslim aur Abdur Rahman bin Yazeed bin Jaabir par Muhammad Haadi (munkir e hadees) ne jirah ki hai, jo jamhoor ki tauseeq ke muqaable mein mardood hai.

3: Kya dajjaal ke paas khazaane hain?[1092]

Riwayat e mazkoora kisi aayat ke khilaaf nahi hai. Quran e Majeed mein kahee'n bhi nahi aaya ke dajjaal ke paas khazaane nahi ho'nge. George Bush, Tony Blair, aur tawagheet ul arz ke paas dunyawi daulat ke khazaane hi khazaane hain. Jinki wajah se bohot se hukumraan unse bheek maangne ke liye dum hilaate hue haalat e sajda mein sar-dhare rehte hain.

4: Dajjaal ka aalim ul ghaib ka dawa aur ghaib ki khabre'n dena.[1093]

[1085] Haadi ul Arwaah: P42
[1086] Ahkaam Ahluz Zimmah: V2 P656/2
[1087] Ijtimaa al Juyoosh al Islamiya: V1 P187; Aimma ul Kalaam Min Ahlil Asbaat ul Mukhalifeen, (ba-hawaala Al Maktaba ash Shaamila)
[1088] P114 (Faqra: 231) waghaira
[1089] Dajjaal Ke Kaarnaame: P4-5
[1090] H1882
[1091] Dajjaal Ke Kaarnaame: P5
[1092] Dajjaal Ke Kaarnaame: P7
[1093] Dajjaal Ke Kaarnaame: P8-11

Kazzaab aur dajjaal ka aalim ul ghaib hone ka daawa, iski daleel hai ke wo kazzaab aur dajjaal hai. Rahi ghaib ki baaz khabre'n to baaz shayateen ka Almlaa il-a'aala (الملاء الاعلیٰ) ki baaz khabre'n sun lena quran e majeed se saabit hai.[1094]

5: Dajjaal zameen mein kitni muddat thehrega?[1095]

Zameen par dajjaal ke zuhoor pazeer hone ke baad ek (1) din ka saal ke baraabar hona kisi aayat ke khilaf nahi hai, magar Muhammad Haadi ne iska inkaar karne ke liye Obaidullah bin Moaaz par jirah kardi hai. Ye jirah do (2) wajah se mardood hai:

Awwal: Obaidullah bin Moaaz ko Abu Haatim ar Raazi, Ibne Hibban aur jamhoor mohaddiseen ne siqa qarar diya hai. Lehaza un par Imam Ibne Ma'in ﷺ ki jirah marjooh aur ghalat hai.

Duwwam: Obaidullah bin Moaaz is riwayat mein munfarid nahi. Balke yehi riwayat Muhammad bin Jaafar ne bhi bayan ki hai, aur unho'n ne dafa ye hadees Imam Shu'ba se suni thi.[1096]

6: Dajjaal ke hamraah Jannat aur dozakh hogi.[1097]

Riwayat e mazkoora se Haafiz ibnul Qaiyyim (Al Manaar al Muneef ke musannif) ne bhi istedlal kiya hai, jaisa ke saabeqa safhaat par guzar chukka hai. Muhammad Haadi ne Abu Moaawiya Muhammad bin Khaazim az Zareer par ba-zariye Aajiri Imam Abu Dawood ki jirah naqal kardi jo-ke teen (3) wajah se mardood hai:

Awwal: Aajiri ba-zaat e khud majhool ul haal hai.[1098]

Duwam: Ye jirah jamhoor ke khilaf hai, kyou'nke Imam Ajli, Nisaai, Yaaqoob bin Shaiba, aur jamhoor mohaddiseen ne Abu Moawiya ki tauseeq ki hai.

Suwam: Riwayat e mazkoora mein Abu Moaawiya ka tafarrud nahi. Balke yehi riwayat doosri sanad (Rabee bin Haraash an (عن) Huzaifa ﷺ se bhi saabit hai.[1099]

7: Dajjaal kaha'n rahaaesh pazeer hai?[1100]

Shak ke baad yaqeen waali riwayat naasikh aur saabeqa riwayat mansookh hai. Lehaza eteraaz ki koi gunjaaesh nahi hai. Hussain bin Zakwaan par eteraaz do (2) wajah se mardood hai:

Awwal: Jamhoor mohaddiseen ne unki tauseeq ki hai.

Duwam: Hussain bin Zakwaan is riwayat mein munfarid nahi, balke usey Siyaar Abul Hakam aur Ghilaan bin Jarir waghairahuma ne bhi Imam Shu'ba se riwayat kiya hai.[1101]

8: Isa ﷺ hi maseeh hain aur dajjal maseeh nahi hain.[1102]

Agar composing ya kitaabat ki ghalati nahi to maaloom nahi ke Muhammad Haadi ne dajjaal ke liye segha e ehteraam kyou'n istemaal kiya hai? Nez arz hai ke Syedna Isa ﷺ maseeh e hidaayat hain aur dajjal maseeh e zalaat hoga. Quran mein maseeh e hidaayat ka zikr hai aur yahood jis ke muntazir hain wo maseeh e zalaat hoga, jis ka ahadees mein zikr aaya hai.

[1094] Dekhiye: Surah As Saafaat: 8-10
[1095] Dajjaal Ke Kaarnaame: P11
[1096] Saheem Muslim: H2940
[1097] Dajjal Ke Kaarnaame: P13
[1098] "كما تقدم": P419
[1099] Dajjal Ke Kaarnaame: P14
[1100] Dajjal Ke Kaarnaame: P14
[1101] Saheem Muslim: H2942
[1102] Dajjal Ke Kaarnaame: P15

In eterazaat ke baad Muhammad Haadi ne "Dajjaal Ke Mutalliq Mutazaad Riwayaat" ka baab baandh kar apne khayal mein tazadaat pesh kiye hain. Un tazadaat ka jaaeza darj e zail hai:

1: Dajjaal daaee'n aakh se kaana hoga… dajjaal baae'n aankh se kaana hoga.[1103]

Dajjal ki dono aankho'n mein naqs[1104] hoga: Ek matmoosah (miti hui) aur doosri mamsooha (na aankh nazar aae aur na aabru).[1105]

Lehaza kisi ko daae'n aankh kaani nazar aaegi aur kisi ko baae'n aankh kaani nazar aaegi. Bohot se aise badd-naseeb bhi ho'nge jo dajjaal mein khuda ya rasool ki sifaat samajh kar uski pairwee kare'nge aur unhe'n uska kufr ya kaana pann nazar hi nahi aaega.

Zameen par che (6) ka hindsa angrezi mein likh kar dono mukhalif tarfo'n par aadmi khade kar de'n to ek (1) giroh ko 6 ka hindsa nazar aaega aur doosre giroh ko 9 ka hindsa. Apne apne imaan o aqaaed ke mutaabiq dajjal ka nazaara hoga.

2: Isa ﷺ ka imaamat karaana, Isa ﷺ ka imaamat na karaana.[1106]

Jab Syedna Isa ﷺ pehli martaba asmaan se zameen par tashreef laae'nge to aap imaamat nahi karwaae'nge, balke ummat ban kar Imam Mahdi ke peeche namaz padhe'nge, taake logo'n ko maaloom ho jaae ke aap ummati ki haisiyat se naazil hue hain aur baad mein aap imaamat karwaae'nge aur Imam Mahdi o Muslimeen aap ke peeche namaz padhe'nge, is mein tazaad ki kya baat hai?

3: Dajjaal ka makka mein daakhil na hona… dajjaal ka makka (baitullah) mein daakhil hokar tawaaf karna.[1107]

Ye baat bilkul saheeh hai ke makka aur madina mein dajjaal (apne khurooj ke baad) daakhil nahi ho sakega, jaisa ke saheeh ahadees se saabit hai aur jis hadees mein aaya hai ke Aap ﷺ ne khwab mein dekha ke dajjaal baitullah ka tawaaf kar raha hai. Iska matlab ye hai ke dajjaal apni faujo'n ke saath sar-zameen e makka o madina ko gher lega, lekin yaad rah eke wo makka aur madina mein daakhil nahi ho sakega.

Khwab ki har baat zaahir par mahmool nahi hoti, balke baaz auqaat taabeer ki jaati hai. Masalan: Rasool Allah ﷺ ne ek (1) khwab mein dekha tha ke gaae'n zibah ho rahi hain aur phir uski taabeer ye nikli ke bohot se Sahaba Ikraam رضی اللہ عنہم uhud mein Shaheed hue.[1108]

Maaloom hua ke aalam e bedaari aur khwab waali ahadees mein koi tazaad nahi hai.

4: Dajjaal ka madina mein hona.[1109]

Dajjaal ke baare mein baaz Sahaba Ikraam ka qasme'n khaana ke Ibne saiyyaad hi dajjaal hai, wahee ke nuzool se pehle tha. Doosre ye ke agar Ibne Saiyyad hi dajjaal e akbar hota to ye iski daleel hai ke dajjaal dunya mein apne khurooj ke baad makka aur madina mein daakhil nahi ho sakega aur agar Ibne Saiyyaad dajjal e akbar na hua to mansookh aasaar se istedlaal ghalat hai.

5: Imaan ka qaabil e qubool na ho… imaan ka qaabil e qubool hona.[1110]

Baaz logo'n ka imaan qaabil e qubool hoga, jo khuloos e dil se saccha imaan laae'nge. Aur baz logo'n ka imaan qaabil e qubool (maqbool) nahi hoga, kyou'nke ye oopar se لا اله *laa ilaaha* (kehne waale) aur andar se kaali-balaa (yaane munaafiq) ho'nge. Aur ye bhi mumkin hai ke baaz *ashraat us saa-ah* ke zahoor ke waqt imaan laana qaabil

[1103] Dajjal Ke Kaarnaame: P15-16
[1104] T: Aeb, buraai, khot [FL]
[1105] Sharah Saheeh Muslim lin Nawavi: V1 P96
[1106] Dajjal Ke Kaarnaame: P17-18
[1107] Dajjal Ke Kaarnaame: P19
[1108] Saheeh Bukhari: H7035
[1109] Dajjal Ke Kaarnaame: P20
[1110] Dajjal Ke Kaarnaame: P21

e quboo ho aur tamaam ishraat ke waaqe hone ke baad qaabil e qubool na ho. Do (2) mukhtalif haalato'n ki wajah se tazaad[1111] kasheed[1112] karna ghalat hai.

Qiyamat ke din dobaara zinda hone waale kuffar ki do (2) haalate'n quran e majeed mein mazkoor hain:

Awwal: Andhe-behre ho'nge.[1113]

Duwam: Dekhe'nge aur sune'nge.[1114]

Agar koi in aayaat ki wajah se quran mein tazaad ka daawa karde to uske baare mein kya khayaal hai? Do (2) saheeh daleelo'n mein jamaa o taufeeq aur tatbeeq deni chaahiye ya ek-doosre se takraa kar tazaad o ta'ruz[1115] saabit kiya jaae?

In khud-saakhta tazadaat ke radd ke baad Muhammad Haadi (Saabiq Doctor Masood Usmani Party) ke chand shubhaat ka izaala pesh e khidmat hai:

1: Kya Isa ﷺ ko ye haq haasil hai ke jihaad o jiziya jo quran ka hukum hai mansookh kar de?[1116]

Arz hai ke qurani hukum ke mutaabiq kuffar se jihaad kiya jaata hai aur ye qiyaamat tak jaari rahega. Jiziya bhi kuffar se hi wasool karna chaahiy, lekin jab Syedna Isa ﷺ ke asmaan se nuzool ke baad zameen par koi kaafir baaqi nahi rahega. Sab mar jaae'nge ya musalman ho jaae'nge to phir kis ke khilaaf jihaad kiya jaaega aur kisse jiziya liya jaaega?

Jihaad aur jiziya ka ek (1) khaas waqt aarzi taur par mauqoof ho jaana, jab poori zameen par ek (1) kaafir bhi baaqi na rahe, kis aayat e kareema ke khilaf hai?

Munkireen e hadees ko samajh hi nahi aati ke wo eteraaz kis tarha kare'n?

2: Saabeqa Nabi aur Rasool Allah ﷺ ke sahabi Syedna Isa ﷺ ka ummati ki haisiyat se naazil hona kisi aayat e kareema ke khilaf nahi hai, magar Muhammad Haadi naami munkir e hadees isey khilaaf samajhta hai. *Subhanallah!*

Yaad rah eke Isa ﷺ pa rjo wahee naazil hogi wo ye ke musalmano ko waha'n le jaao, jihaad karo, tumhara jannat mein ye martaba hai. waghaira. Raha masla deen ka to deen e islaam mukammal hai, deen ke baare mein koi nai wahee naazil nahi hogi. Saheeh Muslim mein likha hua hai:

فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَىٰ، وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Phir wo tumhare Rabb Tabaarak wa Ta'ala ki kitaab aur Nabi ﷺ ki sunnat se tumhari imaamat karaae'nge.[1117]

3: Syedna Isa ﷺ jise ye bataae'nge ke tumhara Jannat mein ye, ya itna martaba hai to ye Allah ki wahee se bataae'nge.

4: Isa ﷺ ke baal seedhe the… Isa ﷺ ke baal ghungharyaale the.[1118]

Ye do (2) haalat hain: Jab naazil ho'nge baal seehde (aur kanghi kiye hue) ho'nge, jaise ke (abhi) ghusl farmaya hai aur baad mein doosre mauqa par baal ghungryaale ho'nge.

Is qism ke eterazaat ke jawabaat ulama e islaam bohot arsa pehle de chuke hain.[1119]

[1111] T: Zidd, mukhaalifat [FL]
[1112] T: Arq nikaalna, (karna hona ke saath) [Urduinc]
[1113] Surah Bani Israel: 97
[1114] Surah Sajda: 12
[1115] T: Mukhalifat karna, Aapas mein jhagda karna [FL]
[1116] Dajjal Ke Kaarnaame: P23
[1117] H155 Kitaab ul Imaan: 246
[1118] Dajjal Ke Kaarnaame: P30-31
[1119] Muhammadiya Pocket Book. P594-595

Syedna Isa ﷺ Ka Nuzool Aur Imam Ibne Shihab az Zohri

Mutawaatir ahadees se saabit hai ke Syedna Isa bin Maryam ﷺ qiyamat se pehle (asmaan se) naazil ho'nge aur dajjaal e akbar ko qatal kare'nge. Abul Hasan Ashari ﷺ (d 329h) ne farmaya:

وَأَجْمَعَتِ الأُمَّةُ عَلَى أَنَّ اللهَ عَزَّ وَجَلَّ رَفَعَ عِيسَى إِلَى السَّمَاءِ.

Aur ummat ne is baat par ijmaa kiya hai ke be-shak Allah Ta'ala ne Isa ﷺ ko asmaan par utha liya hai.[1120]

Mashoor mufassir Ibne Atiya (al Gharnati) ne kaha: "*Hadees e mutawaatir ke is mazmoon par ummat ka ijmaa ho chukka hai ke Isa ﷺ asmaan par zinda maujood hain aur wo aakhri zamane mein naazil ho'nge*".[1121] Tafseel ke liye dekhiye meri kitab.[1122]

In ahadees e mutawaatirah ko bohot se raawiyo'n ne bayan kiya hai, jin mein se ek Imam Ibne Shihab az Zohri ﷺ bhi the. Imam Zohri auliya e ahle sunant mein se the aur aap ke siqa o saadiq hone par ittefaq (ijmaa) hai. Imam Maalik ﷺ ne farmaya: "*Ibne Shihab aise daur mein baaqi rahe, jab dunya mein un jaisa koi nahi tha*".[1123]

Ameer ul Momineen Umar bin Abdul Aziz al Umawi al Khalifa ﷺ ne farmaya: "*Tumhare paas Zohri jo kuch sanad ke saath lekar aae'n to usey mazbooti se pakad lo*".[1124] Tafsee ke liye dekhiye meri kitab Tehqeeqi Maqalaat.[1125]

Baaz log Imam Zohri ka naam lekar nuzool e maseeh ki ahadees e saheeha o mutawaatira ka inkaar kar dete hain. Lehaza Imam Ibne Shihab az Zohri ki saqaahat, adaalat, amaanat, aur imaamat par ittefaaq ke baawajood wo ahadees pesh e khidmat hain jinhe'n Imam Zohri ke alaawa doosre raawiyo'n ne bayan kiya hai, taake munkireen e hadees par hujjat tamaam kardi jaae aur unka koi uzar o bahaana baaqi na rahe.

1) Imam Muslim ﷺ ne farmaya:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ وَسَلَّمَ: وَاللهِ، لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ... إِلخ

Hame'n Qutaiba bin Saeed (as Saqafi) ne hadees bayan ki (kaha): Hame'n Lais (bin Saad al Masri) ne hadees bayan ki, wo Saeed bin Abi Saeed (al Maqbari) se, wo Ataa bin Mina se, wo Abu Huraira ﷺ se ke Rasool Allah ﷺ ne farmaya: "Allah ki qasam! Ibne Maryam tuhamre darmiyan aadil haakim ki haisyat se zaroor naazil ho'nge, phir wo saleeb ko yaqeenan tod de'nge aur khinzeer ko qatal kar de'nge... ilkh.[1126]

Is sanad ke raawiyo'n ka mukhtasar aur mufeed ta'aruf darj e zail hai:

1: Qutaiba bin Saeed as Saqafi: "ثِقَةٌ ثَبْتٌ".[1127]

2: Lais bin Saeed: "ثِقَةٌ ثَبْتٌ فَقِيْهٌ إِمَامٌ مَشْهُوْرٌ".[1128]

3: Saeed bin Abi Saeed al Maqbari: "ثِقَةٌ إلخ".[1129]

4: Ataa bin Mina al Madani: "صَدُوْقٌ".[1130]

Syedna Isa bin Maryam ﷺ ke nuzool waali riwayaat Syedna Abu Huraira ﷺ se darj e zail taabaeen ne bhi bayan ki hain:

[1120] Al Ibaanah An Usool ad Diyaanah: P34
[1121] Tafseer al Bahr ul Muheed la Abi Haiyyaan al Andalusi: V2 P497
[1122] Tehqeeqi aur Ilmi Maqalaat: V1 P87
[1123] Al Jirah wa Ta'adeel: V8 P72 (Sanad Saheeh)
[1124] Taareekh Abi Zara-ah ad Damishqi: 960 (Sanad Saheeh)
[1125] V1 P89-100
[1126] Saheem Muslim: 243/155; Darussalam: H391
[1127] Taqreeb ut Tehzeeb: 5522
[1128] Taqreeb ut Tehzeeb: 5684
[1129] Taqreeb ut Tehzeeb: 2321
[1130] Taqreeb ut Tehzeeb: 4602

1: Yazeed bin Al Asam ﷺ.[1131]

2: Kaleeb bin Shihab ﷺ.[1132]

Is hadees mein Syedna Isa ﷺ ke asmaan se naazil hone ki saraahat hai.

3: Waleed bin Rabaah ﷺ.[1133]

4: Abu Saaleh Zakwaan.[1134]

5: Abdur Rahman bin Hormuz al A'rj.[1135]

Nuzool e Maseeh waali hadees Syedna Abu Huraira ﷺ se mutawaatir hai.

❁ Qadiyaniyo'n par bataur ilzaam e hujjat arz hai ke Mirza Ghulam Qadiyani (mutanabbi kazzaab) ne likha hai:

والقسم يدل علىٰ أن الخبر محومل على الظاهر لا تأويل فيه ولا استثناء

Aur qasam par dalaalat karti hai ke khabar (peshan-goi) zaahir par mahmool hai, na us mein taaweel hai aur na us mein istisna.[1136]

Nuzool e maseeh waali hadees choo'nke qasam ke saath mashroot hai, lehaaza is (qadiyani) usool se bhi saabit hua ke Syedna Isa ﷺ paida nahi ho'nge, balke asmaan se naazil ho'nge.

Faaeda: Syedna Abu Huraira ﷺ ne farmaya: "*Agar tum mein se koi Isa bin Maryam ko paae to unhe'n Abu Huraira ki taraf se salaam kahe, wo surkh aur raushan chehre waale naujawaan hain... ilkh*".[1137]

2) Imam Muslim ﷺ ne farmaya:

حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُونُ بْنُ عَبْدِ اللهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالُوا حَدَّثَنَا حَجَّاجٌ وَهُوَ ابْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ، قَالَ: فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام، فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أُمَرَاءُ تَكْرِمَةَ اللهِ هَذِهِ الْأُمَّةَ.

(Syedna) Jaabir bin Abdullah (al Ansaari) ﷺ se riwayat hai ke maine Nabi e Kareem ﷺ ko farmate hue suna: "Meri ummat ka ek giroh hamesha haq par qitaal karta rahega, wo qiyaamat tak ghaalib rahe'nge". Aap ne farmaya: "Phir Isa bin Maryam ﷺ naazil ho'nge to us giroh ka ameer (Imam Mahdi) unhe'n kahega: Aae'n hame'n namaz padhaae'n, to wo (Syedna Isa ﷺ) farmae'nge: Nahi, tum ek-doosre ke umara ho, Allah ne is ummat ko takreem (izzat) bakhshi hai".[1138]

3) Syedna Nawaas bin Sam-aan ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya:

فَبَيْنَمَا هُوَ كَذَالِكَ إِذْ بَعَثَ اللهُ الْمَسِيحَ ابْنَ مَرْيَمَ عَلَيْهِ السَّلَام، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ... إِلخ

Log usi haalat mein ho'nge ke itne mein Allah (Ta'ala) Maseeh ibne Maryam ﷺ ko bhejega to wo damishq ke mashriq mein safed minaare ke paas, zard range ki do-chaadare'n pehne, do (2) farishto'n ke paro'n par apni

[1131] Musannaf Abdur Razzaq: 20846; Kitab ul Imaan la Ibne Mandah: 417 (Sanad Hasan)
[1132] Kashf ul Astaar: V4 P142-143 H3396 (Sanad Saheeh)
[1133] Musnad Ahmad: V2 P394 H9121 (Sanad Hasan)
[1134] Saheem Muslim: H2897 (Darussalam: H7278)
[1135] Al Ausat lit Tabarani: H5460 (Sanad Hasan)
[1136] Humaamah al Bushra: P51; Roohaani Khazaaen: V7 P192
[1137] Musannaf Ibne Abi Shaiba: V15 P156-157 H37511 (Sanad Saheeh)
[1138] Saheem Muslim: H156 (tarqeem Darussalam: H395)

dono'n hatheliyaa'n rakhe hue naazil ho'nge… ilkh".[1139]

Is riwayat ko Syedna Nawaas ﷺ se Jubair bin Nafeer al Hadhrami, Jubair bin Nafeer se Abdur Rahman bin Jubair bin Nafeer, Abdur Rahman bin Jubair se Abdur Rahman bin Yazeed bin Jaabir, Abdur Rahman bin Yazeed se Waleed bin Muslim, Waleed se Abu Khaithma Zuhair bin Harb aur Muhammad bin Mehraan ar Raazi ne bayan kiya hai.

Is hadees ko Waleed bin Muslim ke alaawa Abdullah bin Abdur Rahman bin Yazeed bin Jaabir[1140], aur Yahya bin Hamza[1141] ne bhi Abdur Rahman bin Yazeed bin Jaabir se bayan kiya hai aur Al Mustadrak lil Haakim[1142] mein iski doosri saheeh sanad bhi hai.

4) Syedna Abu Sareeha Huzaifa ban Aseed al Ghaffari ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "Us waqt tak qiyaamat nahi aaegi jab tak tum das (10) nishaniya'n dekh lo. Phir aap ne dajjaal, daabah, maghrib ki taraf se sooraj ka tuloo hona, Isa bin Maryam ﷺ ka nuzool, Yajooj o Majooj (ka khurooj) aur… ka zikr kiya… ilkh".[1143]

Hadees e mazkoor mein Huzaifa bin Aseed ﷺ se Abu al Tufail Aamir bin Waasla ﷺ ne, Aamir bin Waasla se Furaat al Qazzaaz, aur Furaat al Qazzaaz se Sufyan bin Uyayna ne bayan kiya.

Imam Sufyan bin Uyayna ﷺ ke simaa ki tasreeh Musnad Humaidi[1144] mein maujood hai. walhamduillah

5) Imam Muslim ﷺ ne farmaya:

حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، قَالَ: سَمِعْتُ يَعْقُوبَ بْنَ عَاصِمِ بْنِ عُرْوَةَ ابْنِ مَسْعُودٍ الثَّقَفِيَّ، يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو... قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ / لَا أَدْرِي: أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا / فَيَبْعَثُ اللهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ... إِلَخ

(Syedna) Abdullah bin Umro (bin al Aas ﷺ) se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Meri ummat par dajjaal niklega to 40 rahega*" (raawi ne kaha:) Mujhe pataa nahi ke 40 din ya 40 mahine ya 40 saal "*(Aap ne farmaya:) Phir Isa bin Maryam ko Allah bhejega, goya wo Urwa bin Masood (as Saqafi ﷺ) se mushaaba hain. Phir wo (Isa ﷺ) usey (dajjaal ko) talaash kar ke halaak kar de'nge… ilkh*".[1145]

6) Imam Ahmad bin Hambal ﷺ ne farmaya:

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي الْحَضْرَمِيُّ بْنُ لَاحِقٍ، أَنَّ ذَكْوَانَ أَبَا صَالِحٍ، أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، قَالَتْ... فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ..... حَتَّى يَأْتِيَ فِلَسْطِينَ بَابَ لُدٍّ، فَيَنْزِلَ عِيسَى عَلَيْهِ السَّلَامُ فَيَقْتُلَهُ، ثُمَّ

(Syeda) Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*… Hatta ke wo (dajjaal) falasteen mein ludd (ek (1) ilaaqe) ke darwaaze par aaega. Phir Isa ﷺ naazil ho'nge to usey qatal kar de'nge. Phir Isa ﷺ zameen mdin aadil imam aur aadil haakim ki haisiyat se 40 saal rahe'nge*".[1146]

[1139] Saheem Muslim: H2937 (tarqeem Darussalaam: H7373)
[1140] Saheem Muslim: H2937
[1141] Sunan Ibne Majah: H4076
[1142] V4 P492-494 H8508
[1143] Saheem Muslim: H291 (tarqeem Darussalaam: H7285)
[1144] (tehqeeqi) 829; Deobandi nuzkha: 827
[1145] Saheem Muslim: H2940 (Darussalaam: H7381)
[1146] Musnad Ahmad: V7 P75 H24467 (Sanad Hasan)

يَمْكُثُ عِيسَى عَلَيْهِ وَسَلَّمْ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً سَنَةً إِمَامًا عَدْلًا، وَحَكَمًا مُقْسِطًا.

7) Imam Ibne Majah ﷺ ne farmaya:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْعَوَّامُ بْنُ حَوْشَبٍ قَالَ: حَدَّثَنِي جَبَلَةُ بْنُ سُحَيْمٍ، عَنْ مُؤْثِرِ بْنِ عَفَازَةَ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ، قَالَ: لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ، لَقِيَ إِبْرَاهِيمَ، وَمُوسَى، وَعِيسَى فَتَذَاكَرُوا السَّاعَةَ، فَبَدَءُوا بِإِبْرَاهِيمَ فَسَأَلُوهُ عَنْهَا، فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ، ثُمَّ سَأَلُوا مُوسَى، فَلَمْ يَكُنْ عِنْدَهُ مِنْهَا عِلْمٌ، فَرُدَّ الْحَدِيثُ إِلَى عِيسَى ابْنِ مَرْيَمَ، فَقَالَ: قَدْ عُهِدَ إِلَيَّ فِيمَا دُونَ وَجْبَتِهَا، فَأَمَّا وَجْبَتُهَا إِلَّا اللهُ، فَذَكَرَ خُرُوجَ الدَّجَّالِ، قَالَ: فَأَنْزِلُ، فَأَقْتُلُهُ...إلخ

(Syedna) Abdullah bin Masood ﷺ se riwayat hai ke jis raat Rasool Allah ﷺ ko meraaj karaai gai to aap ne Ibrahim, Musa aur Isa ﷺ se mulaqaat ki. Phir unho'n ne qiyaamat ke baare mein guftagu ki to unho'n ne (Syedna) Ibrahim ﷺ se ibteda karke sawaal kiya. Lekin unke paas is (qiyamat) ke baare mein koi ilm nahi tha. Phir unho'n ne (Syedna) Musa ﷺ se poocha to unke paas bhi qiyaamat ke baare mein koi ilm nahi tha. Phir jab baat (Syedna) Isa bin Maryam ﷺ tak poho'nchi to unho'n ne farmaya: Qiyamat ke aajaane ke alaawa mere saath waada kiya gaya hai, raha qiyaamat ka aajaana to uska ilm Allah ke siwa kisi ke paas nahi hai. Phir unho'n (Syedna Isa ﷺ) ne dajjaal ka zikr kiya aur farmaya: Phir main naazil ho kar usey (dajjaal ko) qatal karu'nga... ilkh.[1147]

Is riwayat ke raawi Mosar bin A'afaazah siqa the, unhe'n Imam Ajli, Haafiz ibne Hibban aur Haakim waghairahum ne siqa qarar diya hai. Lehaza Shaikh Albani ﷺ ka unhe'n majhool qarar dena ghalat hai.

8) Imam Tabarani ﷺ ne farmaya:

حَدَّثَنَا أَحْمَدُ بْنُ الْمُعَلَّى الدِّمَشْقِيُّ الْقَاضِي، ثنا هِشَامُ بْنُ عُمَارَةَ، (ح) وَحَدَّثَنَا عَبْدَانُ أَحْمَدُ، ثنا هِشَامُ بْنُ خَالِدٍ، قَالَا: ثنا مُحَمَّدُ بْنُ شُعَيْبٍ، ثنا يَزِيدُ بْنُ عَبِيدَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ، قَالَ: يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَام عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ.

(Syedna) Aws bin Aws (as Saqafi ﷺ) se riwayat hai ke Nabi ﷺ ne farmaya: "*Isa bin Maryam ﷺ damishq ke mashriq mein safed minaare ke paas naazil ho'nge*".[1148]

9) Imam Bukahri ﷺ ne farmaya:

سُلَيْمَانُ حَدَّثَنَا الْجَرَّاحُ بْنُ مَلِيحٍ حَدَّثَنَا الزَّبِيدِيُّ عَنْ لُقْمَانَ بْنِ عَامِرٍ عَنْ عَبْدِ الْأَعْلَى ابْنِ عَدِي الْبَهْرَانِيِّ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ: عِصَابَتَانِ مِنْ أَحْرَزَهُمَ اللهُ مِنَ النَّارِ عَصَابَةٌ تَغْزُو الْهِنْدَ وَعِصَابَةٌ مَعَ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَام.

(Syedna) Saubaan ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Meri ummat ke do (2) giroho'n ko Allah ne aag (ke azaab) se bacha liya hai. Ek (1) giroh jo hind ke khilaaf jihaad karega aur doosra giroh wo Isa bin Maryam ﷺ ke saath hoga*".[1149]

10) Irshad e Baari Ta'ala hai:

[1147] Sunan Ibne Majah: H4081 (Sanad Saheeh); Al Boosiri aur Haakin ne ise saheeh kaha: V2 P384 (و وافقه الضهبی)

[1148] Al Mojam ul Kabeer: V1 P217 H590 (Sanad Saheeh); Majmua az Zawaaed: V8 P205 (Imam Haithami ne farmaya: iske rijaal siqa hain)

[1149] At Taareekh ul Kabeer lil Bukhari: V6 P72-73 (Sanad Hasan Li-zaatihi); Al Mujtaba lin Nisi: V6 P42-43 H3177 (ba-sanad e aakhir); nez dekhiye Al Hadees, Hazro (adad: 43 P55)

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ

Aur Beshak Wo (Isa ﷺ) Qiyaamat Ka Ilm Hai.[1150]

Is aayat ki tashreeh mein Syedna Abdullah bin Abbas ﷺ ne farmaya:

هُوَ خُرُوْجُ عِيْسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَام قَبْلَ يَوْمِ الْقِيَامَةِ

Is se muraad qiyaamat ke din se pehle Isa bin Maryam ﷺ ka khurooj hai.[1151]

Is riwayat ki sanad darj e zail hai:

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا شَيْبَانُ، عَنْ عَاصِمٍ عَنْ أَبِيْ رَزِيْنٍ عَنْ أَبِيْ يَحْيَىٰ مَوْلَى ابْنِ عُقَيْلٍ الْأَنْصَارِيِّ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ....

Tambeeh: Ye riwayat marfoo hukman hai aur Saheeh Ibne Hibban[1152] mein saraahat ke saath marfooan hai.

Syedna Ibne Abbas ﷺ ne (قَبْلَ مَوْتِهِ) ki tafseer mein "*Maut e Isa*" farma kar ye saabit kar diya ke abhi tak Isa ﷺ par maut nahi aai.[1153]

11) Taabai Sagheer Ibrahim bin Yazeed an Nakhai ﷺ ne farmaya:

إِنَّ الْمَسِيْحَ خَارِجٌ فَيَكْسِرُ الصَّلِيْبَ، وَيَقْتُلُ الْخِنْزِيْرَ، وَيَضَعُ الْجِزْيَةَ

Beshak Maseeh ﷺ nikle'nge, phir wo saleeb ko tode'nge, khinzeer ko qatal kar de'nge, aur jiziya mauqoof kar de'nge.[1154]

12) Taabai Abu Maalik Ghazwaan al Ghaffari al Kufi ﷺ ne Surah az Zukhruf ki aayat 61 (dekhiye yehi mazmoon Faqra: 10) ki tashreeh mein farmaya:

نُزُوْلُ عِيْسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَام

Isa bin Maryam ﷺ ka nuzool.[1155]

Yaane qiyaamat ke ilm mein Syedna Isa ﷺ ka nuzool bhi hai.

13) Mashoor siqa taabai Imam Qatada ﷺ ne farmaya: "*(Syedna) Isa bin Maryam ka nuzool qiyaamat ka ilm hai*".[1156]

Nez Imam Qataada ne "قَبْلَ مَوْتِهِ" ki tashreeh mein "قَبْلَ مَوْتِ عِيْسَىٰ" farmaya hai.[1157]

14) Mashoor siqa taabaqi Imam Hasan Basri ﷺ ne bhi Syedna Isa bin Maryam ﷺ ke nuzool ko qiyaamat ka ilm (yaane nishaani) qarar diya hai.[1158]

Imam Hasan Basri ne mazeed farmaya: "*Allah ki qasam! Wo (Isa) Ab Allah ke paas zinda hain, lekin jab aap naazil ho'nge to sab aap par imaan le aae'nge*".[1159]

15) Syedna Abdullah bin Salaam ﷺ ne bataaya ke Isa bin Maryam ﷺ Nabi ﷺ ke saath (hujra e nabawiya) mein dafan ho'nge.[1160]

16) Ismail bin Abdur Rahman as Sidee (Taabai Sadooq) ﷺ ne qiyamat se pehle (Syedna) Isa bin Maryam ﷺ ke khurooj ko qiyaamat ki nishani qarar diya.[1161]

[1150] Surah az Zukhruf: 61
[1151] Musnad Ahmad: V1 P317-318 H2918 (Sanad Hasan)
[1152] Al Ehsaan: 6778/6817
[1153] Taareekh e Damishq la Ibne Asaakir: V50 P359 (Sanad Hasan)
[1154] Musannaf Ibne Abi Shaiba: V15 P145 H37487 (Sanad Hasan)
[1155] Tafseer Ibne Jarir Tabari: V25 P54 (Sanad Saheeh)
[1156] Tafseer e Tabari: V25 P54 (Sanad Saheeh)
[1157] Al Hadees, Hazro (Adad: 43 P56)
[1158] Tafseer Ibne Jarir Tabari: V25 P54 (Sanad Saheeh)
[1159] Tafseer e Tabari: V6 P14 (Sanad Saheeh), doosra nuskha: V9 P380 H10798; Nez dekhiye Maahnaama Al Hadees, Hazro (Adad: 42 P61)
[1160] Sunan Tirmizi: H3617 (aur kaha: Ye hadees Hasan Ghareeb hai, iski sanad Hasan hai)
[1161] Tafseer Ibne Jarir Tabari: V25 P54 (Sanad Hasan)

Ye wo ahadees o aasaar pesh kiye gae hain jin ki sanado'n mein Imam Ibne Shihab az Zohri ﷺ ka naam o nishaan nahi hai. Halaa'nke is baare mein Imam Zohri ﷺ ki bayan karda riwayate'n bhi saheeh hain, jin mein unho'n ne simaa ki tasreeh kar rakhi hai. Walhamdulillah

Khulaasa e tehqeeq ye hai ke Syedna Isa bin Maryam ﷺ aasmaan par zinda maujood hain aur qiyamat se pehle dajjaal ko qatal karne ke liye aasmaan se zameen par naazil ho'nge aur ye ahadees apne mafhoom ke saath qatai aur yaqeeni taur par saheeh hain. Jo shakhs aasmaan se nuzool e maseeh ka munkir hai wo sirf Imam Ibne Shihab az Zohri ka mukhalif nahi, balke Quran, Ahadees e Saheeha, Aasaar e Sahaba aur tamaam Aasaar e Salaf o Saaleheen ka sau (100) feesad mukhaalif aur munkir e hadees hai.

Qadiyaniyo'n Aur Firqa e Masoodiya Mein Bees (20) Mushtarika Aqaaed

الحمد للهِ ربالعالمين والصّلوٰة والسّلام على رسوله الأمين و رضى الله عن أصحاب آخر النبيين و رحمة اللهِ عَلىٰ من تبعهم بإحسان إلى يوم الدين، أما بعد:

Firqa e Masoodiya (Karachi ki Jamaat ul Muslimeen Registered) aur khatam e nabuwwat par daaka daalne waale qadiyaniyo'n ke darmiyan bohot si baate'n mushtarik hain. Jin mein se bees (20) misaale'n is mazmoon mein pesh e khidmat hain:

1) Qadiyani ijma e ummat ke munkir hain. Masoodi bhi ijmaa e ummat ke munkir hain.

Tambeeh: Ijmaa e Ummat se muraad kisi ek (1) daur masalan khair ul quroon ke muslim saheeh ul aqeeda ulama (aur saheeh ul aqeeda awaam) ka ijmaa hai. Qiyaamat tak poori umamt e ijaabat ki shart waala ijma muraad nahi jiska fil-haal wuqoo muhaal hai.

Mashoor Mohaddis, Haafiz ibne Abdul Bar ﷺ ne Abu Qilaaba bin Zaid al Jurmi (raawi) ke baare mein farmaya:

أَجْمَعُوْا عَلٰى أَنَّهُ مِنْ ثِقَاتِ الْعُلَمَاءِ. Is par ijmaa hai ke wo siqa raawiyo'n mein se hain.[1162]

Ye zaahir hai ke ye ijmaa Haafiz Ibne Abdul Bar se pehle waali sadiyo'n mein waaqe hua tha. Lehaza baaz munkireen e ijmaa ka wuqoo e ijmaa ke liye qiyaamat tak ki shart lagaana baatil hai.

2) Qadiyani, Salaf o saaleheen ke muttafiqa faham ke munkir hain. Masoodi bhi salaf o saaleheen ke muttafiqa faham ke munkir hain.

3) Qadiyani, ghair qadiyaniyo'n ko muslimeen nahi samajhte aur unki takfeer karte hain. Masoodi bhi ghair masoodiyo'n ko muslimeen nahi samajhte aur unki takfeer karte hain.

4) Qadiyaniyo'n ke nazdeek unke khalifa ki bae-at shart e imaan hai. Masoodiyo'n ke nazdeek unke ameer ki bae-at shart e imaan hai.

5) Qadiyaniyo'n ke nazdeek ghair qadiyani ke peeche namaz jaaez nahi hai. Masoodiyo'n ke nazdeek ghair qadiyani ke peeche namaz jaaez nahi hai.

6) Qadiyaniyo'n ke nazdeek ghair qadiyani ki namaz e janaaza (Salaat ul Janaaza) nahi padhni chaahiye, khwah marne waala na-baaligh baccha hi kyou'n naa ho. Masoodiyo'n ke nazdeek ghair qadiyani ki namaz e janaaza (Salaat ul Janaaza) nahi padhni chaahiye, khwah marne waala na-baaligh baccha hi kyou'n naa ho.

[1162] Kitaab ul Istighna Fee Ma'rafa al Mashooreen Min Hamlah al Ilm bil Kunaa: V2 P895-896 ت 1063

7) Qadiyani, Quran o Hadees se ghalat istedlaal karte hain. Masoodi bhi Quran o Hadees se ghalat istedlaal karte hain.

8) Qadiyaniyo'n ke nazdeek unke silsile se khaarij hone waala shakhs murtad hai. Masoodiyo'n ke nazdeek unke silsile se khaarij hone waala shakhs murtad hai.

9) Qadiyaniyo'n ke nazdeek ghair-qadiyani ki iqtida mein hajj adaa karna jaaez nahi hai. Masoodiyo'n ke nazdeek ghair-qadiyani ki iqtida mein hajj adaa karna jaaez nahi hai.

10) Qadiyaniyo'n ke nazdeek quran e hadees ki wohi tashreeh motabar hai jo Mirza Qadiyani aur uske khulafa se saabit hai. Masoodiyo'n ke nazeed quran e hadees ki wohi tashreeh motabar hai jo Masood Ahmad aur uske khilafa (ya khulafa) se saabit hai.

11) Qadiyaniyo'n ke nazdeek ghair-qadiyaniyo'n ke saath rishte-naate (nikah) jaaez nahi. Illa ye ke unki betiyo'n ko ahle kitaab ke hukum mein lekar Musharraf ba-qadiyaniyat kar liya jaae. Masoodiyo'n ke nazdeek ghair-masoodiyo'n ke saath rishte-naate (nikah) jaaez nahi. Illa ye ke unki betiyo'n ko ahle kitaab ke hukum mein lekar Musharraf ba-masoodiyat kar liya jaae.

12) Ahle Hadees Ahle Sunnat se qadiyaniyo'n ko sakht chid aur bughz hai. Ahle Hadees Ahle Sunnat se masoodiyo'n ko sakht chid aur bughz hai.

13) Mirza Qadiyani ne Allah Ta'ala par bohtaan baandhe. Masood Ahmad ne kaha: "*Allah Ta'ala ko ye to gawaara hai ke koi ghar mein baith kar buth ki pooja kare ya aag ya kisi aur cheez ki, lekin ye gawaara nahi ke mulk aur moaashre mein uska qanoon naafiz na ho*".[1163]

Ibaarat e mazkora mein Allah Ta'ala par sareeh bohtaan baandha gaya hai aur uske bar-aks Allah Ta'ala ne farmaya:

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ

Aur Wo Apne Bando'n Ke Liye Kufr (naa-shukri) Pasand Nahi Karta.[1164]

14) Rasool Allah ﷺ par qadiyaniyo'n ne bohtaan taraashe hain. Masoodiyo'n ne bhi Rasool Allah ﷺ par bohtaan taraashe hain. Masalan: "تَلْزَمُ جَمَاعَةَ الْمُسْلِمِيْنَ وَإِمَامَهُمْ" se firqa masoodiya aur uska kaaghazi be-ikhtiyaar ameer muraad lena Rasool Allah ﷺ par bohtaan hai.

15) Mirza Qadiyani ne Sahaba Ikraam ﷺ (masalan Syedna Abu Huraira ﷺ) ki tauheen ki hai. Masoodiyo'n ne bhi Sahaba Ikraam ﷺ ki tauheen ki hai. Masalan firqa masoodiya ke Imam e Duwam Muhammad Ishtiyaq ne kaha: "*H Abu Musa aur H Huzaifa is masle mein H Ibne Masood ki taqleed kar rahe hain*".[1165]

Yaad rahe ke masoodiyo'n ke nazdeek taqleed shirk hai.[1166]

16) Qadiyaniyo'n ke nazdeek tamaam sadaqaat aur zakat un ki party aur khud-saakhta khalifa ko hi deni chaahiye. Masoodiyo'n ke nazdeek tamaam sadaqaat aur zakat unki party aur khud-saakhta ameer ko hi deni chaahiye.

17) Qadiyaniyo'n ke nazdeek mohaddiseen e ikraamki koi haisiyat nahi hai, balke wo unki tauheed karte hain. Masoodiyo'n ke nazdeek mohaddiseen e ikraam ki koi haisiyat nahi hai, balke wo unki tauheen karte hain.

[1163] Jamaat ul Muslimeen Ki Daawat Aur Tehreek, Islaam Ki Aaina-daar Hain: P268
[1164] Surah Az Zumar: 7
[1165] Namaz Ke Silsile Mein Yusuf Ludhyanwi Sahab Ke Chand Eterazaat Aur Unke Jawabaat: P30
[1166] Dekhiye At TehqeeqFee Jawaab ut Taqleed: P5

Masalan: Imam Hasheem bin Basheer se poocha gaya: Kis cheez ne aap ko tadlees par aamada kiya? To unho'n ne farmaya: Ye bohot mazedaar cheez hai.[1167]

Imam Abdullah bin al Mubaarak ﷺ ne farmaya: Maine Hasheem se kaha: Aap kyou'n tadlees karte hain, halaa'nke aap ne (bohot kuch) suna bhi hai? To unho'n ne jawab diya: Do (2) bade (bhi) tadlees karte the, yaane A'mash aur Soori.[1168]

Maaloom hua ke Imam Hasheem ne apna mudallis hona tasleem kiya, jabke Masood Ahmad ne kaha: "*Mudallis raawi kazzab hota hai*".[1169]

Is ibaarat se saabit hua ke Masood Ahmad ne Hasheem ko kazzaab qarar diya hai aur yaad rahe ke mere saath ek (1) mubaahese mein Masood Ahmad ne ye tasleem kar liya ke Hasheem mudallis hain.

18) Qadiyaniyo'n ki pusht-panaahi angrezo'n ne ki. Firqa e masoodiya ki pusht-panaahi taaghooti hukumat se "Jamaat ul Muslimeen" naam ko registered karwa kar ki gai hai.

19) Qadiyaniyo'n ke nazdeek usool e hadees o usool e mohaddiseen ki koi haisiyat nahi hai. Masoodiyo'n ke nazdeek usool e hadees o usool e mohaddiseen ki koi haisiyat nahi hai.

20) Qadiyaniyo'n mein sahdeed tanzeem-parasti hai. Masoodiyo'n mein bhi shadeed tanzeem-parasti hai.

Ye bees (20) misaale'n mishte az-kharwaare[1170] pesh ki gai hain, taake aammatul muslimeen is firqa e zaala muzilla masoodia takfeeriya se door rahe'n.

[1167] AlKifaaya lil Khateeb: P361 (Sanad Saheeh); At Tasees Fee Mas-alah at Tadlees/Al Hadees, Hazro (adad33 P46)

[1168] Al E'lal ul Kabeer lit Tirmizi: V2 P966 (Sanad Saheeh) At Tasees: P46

[1169] Usool e Hadees: P18

[1170] T: Dher mein se mutthi bhai, thode se namoone se kul cheez ki asliyat maaloom ho jaati hai [FL]

Qadiyaniyo’n Ke Baare Mein Ek Istiftaa Ka Jawaab

الحمد للہ رب العالمین والصلوٰۃ والسلام علی رسولہ الأمین: خاتم النبیین أی آخر النبیین وعلی أصحابہ أجمعین ومن تبعھم بإحسان إلی یوم الدین، أما بعد:

Is mein koi shak o shuba nahi ke Syedna Muhammad ur Rasool Allah ﷺ aakhir ul ambiya aur aap ke baad nabuwwat o risaalat ka darwaaza hamesha ke liye band kar diya gaya hai. Lehaza Aap ﷺ ke baad na koi Rasool paida hoga aur na koi Nabi paida hoga.

Is mein bhi koi shak o shuba nahi ke Muhammad Ghulam Ahmad Qadiyani aur uske tamaam muttabieen: Qadiyani, Mirzai, aur Lahori Mirzai sab ke sab pakke kaafir hain, aur daaera e islaam se yaqeenan khaarij hain. Tafseel ke liye dekhiye Maulana Mohaddis Irshad ul Haq Athari ﷾ ki kitaab: “*Qadiyani Kaafi Kyou’n?*” aur kutub e mutalliqa.

Is tamheed ke baad aap ke sawalaat ka mukhtasar aur jaame jawaab darj e zail hai:

Surah al Mumtahina: 4 aur deegar dalaael ki roo se har musalman par zaroori hai ke wo qadiyaniyo’n, mirzaiyo’n aur tamaam kuffaar o murtadeen se biraadaraana taalluqaat munqata kare. Unse mel-jol, nashist o barkhaast aur shaadi-ghami mein shrikat na rakhe, aur salaam o kalaam munqata karde.

Tambeeh: Agar qadiyaniyo’n, mirzaiyo’n aur kuffar o murtadeen ko daawat e islaam aur unke shubhaat ka radd maqsood ho to ahle ilm hazraat sharaaet e sharaiya ke mutaabiq unse kalaam kar sakte hain.

Har musalman par ye farz hai ke in kuffar o murtadeen se tijaarat, len-den, aur khareed o farokht na kare, unke kaar-khaano’n, factriyo’n, dukaano’n, aur bekriyo’n ka mukammal bycott kare. Unki taaleem-gaaho’n, hotalo’n, resturaano’n, aur haspataalo’n mein hargiz na jaae, aur unke doctaro’n se ilaaj bilkul na karwaae.

Ye log yahood o nasaara se ziyaada khatarnaak hain. Lehaza unke saath kisi qism ki rawadaari na barti jaae, balke apne tamaam wasaael ke saath har tareeqe se in kuffar o murtadeen ki poori mukhalifat karke unki daawat ko khatam karne aur deen e islam ko ghaalib karne ki koshish ki jaae.

Mirza Ghulam Ahmad Qadiyani Daawa e Nabuwwat Se Pehle Kaun Tha?

Sawal: Baaz log kehte hain ke Mirza Qadiyani ghair-muqallid tha, kya ye baat saheeh hai? (ek saail)

Jawab: Agar ghair-muqallid se muraad ahle-hadees hai to baaz logo'n ki ye mazkoora baat bilkul ghalat, balke kaala-jhoot hai. Kyou'nke ye saabit hai ke Mirza Qadiyani daawa e nabuwwat se pehle pakka taqleedi tha. Is silsile mein raaqim ul hurof ka ek (1) tehqeeqi mazmoon darj e zail hai:

Muhammad Ghulam Ahmad Qadiyani kaun tha? Is silsile mein bees (20) hawaale ma'a (مع) motabar tabsara pesh e khidmat hain:

1) Faiz Ahmad Faiz Barailwi ne likha hai:

"*Tehreek e Qadiyaniyat ke baani ka naam Mirza Ghulam Ahmad tha… Jaha'n tak maaloom ho saka hai unke aaba o ajdaad hanafi ul mazhab musalman the, aur khud mirza sahib bhi apne awaael e zindagi mein unhi ke qadam-ba-qadam chalte rahe*".[1171]

Faiz e mazkoor ne mazeed likha hai: "*Is waqt tak mirza sahab ke aqaaed wohi the jo ek (1) saheeh ul aqeeda sunni musalman ke hone chaahiye'n…*".[1172]

Ye kitaab Barailwi peer Ghulam Mohiuddin ki ijaazat aur eema[1173] se shaaya hue hai.

2) Muhammad Hayaat Khan Barailwi ne Muhammad Ghulam Ahmad Qadiyani ke baare mein (Meher Ali Shah Goladwi ki kitaab: "Saif e Chishtiyaai" ke pesh lafz mein) likha hai: "*Jahan tak maaloom ho saka hai unke aabaa o ajdaad hanafi ul mazhab musalman the aur khud mirza sahib bhi apni awaael e zindagi mein unhi ke qadam-ba-qadam chalte rahe*".[1174]

Ye kitaab bhi, barailwi peer Ghulam Mohiuddin ki ijaazat aur eema se shaaya hue hai.

3) Mirza Qadiyani ne Jamadil Oola 1308h (ba-mutaabiq Dec 1890) mein Fatah Islam naami risaala shaaya kiya. Dekhiye mirzaiyo'n ki kitab[1175], us riwaale mein mirza ne kaha: "*Siwaae musalmano! Is aajiz ka zuhoor saahiraana taareekiyo'n ke uthaane ke liye khuda taala ki taraf se ek moajjaza hai*".[1176]

Rasheed Ahmad Gangohi Deobandi ne likha hai: "*Maulwi Ghulam Ahmad Sahab Qadiyani ki Fatah Islam banda ne bhi dekhi, ijmaala unko jo awwal gumaan e tajded hua hai ye uska hi zameema hai ke ab unke mukhaila[1177] mein ye was-wasa paida hua ke misl e isa hu'n. Is baab mein banda ye gumaan karta hai ke dunya talabi to unko maqsood nahi, balke ek (1) khud-pasandi unke makheela mein ba-wajah sahaahiyat qaaem hui thi. Ab ye khayalaat badhte chale jaate hain aur usko wo deen o taaeed e deen aur apne kamalaat jaante hain usme'n majboor hain. Is misl e isa hone ko aur nuzool e isa* ﷺ *aur dajjaal ki riwayaat ke haqeeqi maane ke inkaar ko chand jagah se jo banda se istifsaar kiya gaya to banda ne ye likha hai ke ye aqeeda faasid aur khata, khilaf jumla salaf o khalaf ke hai. Unko maalikhu-liya[1178] ho gaya hai. Ke khilaf e aqal ke aisi baat likhte hain ke tamaam aalam ne usko na samjha ab unko uski faham hui uspar ishtehaar e mubaahesa diya hai aur banda ko mukhatib banaaya hai aur takfeer nahi chaahiye ke wo maawwal[1179] hai aur maazoor hai faqat Maulwi Abdullah ko manaa karna..*".[1180]

[1171] Mohr e Muneer Hayaat Meher Ali Shah Goladwi: P165
[1172] Mohr e Muneer: P166
[1173] T: Ishara [FL]
[1174] Pesh Lafz: Saif e Chishtiyai Safha: ت
[1175] Roohaani (Shaitaani) Khazaaen: V3 P1
[1176] Fatah Islam: P6, doosra nuskha: P7
[1177] T: Khayal karne ki quwwat [FL]
[1178] T: Khaam khayaal, khalal e dimaagh, ek qism ka junoon, paagal-pann [FL]
[1179] T: Zaahiri maano'n se phera gaya (kalaam) [Urduinc]
[1180] Makateeb e Rasheediya: P90 Maktoob: 138

Abul Qaasim Muhammad Rafeeq Dilaawari Deobandi ne likha hai: "*Jin hazraat ne fatwa e takfeer se ikhtilaaf kiya un mein Hazrat Maulana Rasheed ahmad Sahab Chishti Gangohi ﷺ, jo un dino ulama e hanafiya mein nihayat mumtaaz haisiyat rakhte the aur atraaf o aknaaf mulk ke hanafi shaaeqeen ilm e hadees is fann ki takmeel ke liye unke chashma e faiz par pohonch kar tishnagi e saadat se sairaab ho rahe the, sab se pesh-pesh the. Unho'n ne ulama e ludhyana ke fatwa e takfeer ki mumaaniat mein ek maqaala likh kar qadiyani sahabi ko ek (1) mard e saaleh qarar diya aur usko hazraat e mukaffireen ke paas ludhyana rawaana kiya…*".[1181]

Dilawari Deobandi ne Rasheed Ahmad Gangohi Deobandi se naqal kiya: "*Kisi musalman ki takfeer karke apne imaan ko daagh lagaana aur muaakhaza e ukhrawi sar par lena sakht naadaani hai. Ye banda jaisa us buzurg (mirza sahib) ko kaafir faasiq nahi kehta usko mujaddid wali bhi nahi keh sakta. Saaleh musalman samajhta hoo'n aur agar koi pooche to unke in kalimaat ke taaweel munaasib samajhta hoo'n aur khud usse eraaz o sukoot hai. faqat was salaam (Rasheed Ahmad)*".[1182]

Rasheed Ahmad Gangohi ke is bayan se maaloom hua ke Mirza Qadiyani Deobandi ul Mazhab tha, warna usey Gangohi ka "*Saaleh Musalman*" aur "*Buzurg*" kehna kya maqsad rakhta hai?

4) Abdul Maajid Daryabadi Deobandi ne Ashraf Ali Thanwi ka ek (1) waaqea likha hai:

"*Sann e khwab yaad nahi, ghaliban 1930 tha. Hakeem ul Ummat Thanwi ﷺ ki mehfil e khusoosi mein namaaz e chaasht ke waqt haazri ki saadat haasil thi. Zikr e mirza e qadiyan aur unki jamaat ka tha, aur zaahir hai ke zikr "zikr e khair" na tha. Haazireen mein se ek (1) sahib bade josh se bole: 'Hazrat, un logo'n ka deen bhi koi deen hai, na khuda ko maane'n na rasool ko'. Hazrat ne maa-an[1183] lehja badal kar farmaya: 'Ye ziyaadati hai, tauheed mein hamara unka koi ikhtelaf nahi, ikhtelaaf risaalat mein hai aur uske bhi sirf ek (1) baab mein, yaane aqeeda e khatm e risaalat mein, baat ko baat ki jagah par rakhna chaahiye. Jo shaksh ek (1) jurm ka mujrim hai, ye to zaroor nahi ke doosre jaraaem ka bhi ho'. Irshad en aankhe'n khol dee'n aur saaf nazar aane lagaa ke…*".[1184]

Thanwi ke is bayan se maaloom hua ke mirzaiyo'n ka deobandiyo'n ke saath tauheed mein koi ikhtilaaf nahi hai, ikhtilaaf sirf risaalat ke ek (1) baab (aqeeda e khatm e risaalat) mein hai.[1185] Aur yaad rahe ke ye bayaan mirza ki maut ke bohot arse baad 1930 ka hai.

5) Doctor Khalid Mahmood Deobandi (Director Islamic Academy, Manchester) ne likha hai:

"*Maulana Ghulam Ahmad Qadiyani aur Maulana Ahmad Raza Khan Barailwi mein angrez dosti ki binaa par islaahi tehreeko'n ki mukhalifat qadar e mushtarik thi*".[1186]

'Maulana' choo'nke izzat o ehteraam waala laqab hai jo ulama ke baare mein istemaal hota hai, lehaza is deobandi hawaale se maalom hua ke Mirza Ghulam Ahmad Qadiyani aal e deoband ka 'maulana' tha.

Yaad rahe ke Rasheed Ahmad Gangohi ke nazdeek Mirza Qadiyani ek 'maulwi' tha.[1187]

6) Ghazi Ahmad (saabiq Krishn Lal) Saabiq Principal Government College, Bhuchaal Kalaa'n, Zila Chakwaal ne Mirza Naasir Ahmad Qadiyani bin Mirza Basheer Ahmad bin Mirza Ghulam Ahmad se apni mulaqaat ka tazkira darj e zail aflaaz mein likha hai:

[1181] Raees e Qadiyaan: V2 P3
[1182] Raees e Qadiyaan: V2 P5
[1183] T: Ek saath, saath mil kar [FL]
[1184] Sacchi Baate'n: P212 (taba Nafees Academy, Karachi)
[1185] Nez dekhiye yehi mazmoon: Faqra number 12
[1186] Mutaalea e Barailwiyat: V1 P216 (taba Darul Ma'arif, Lahore)
[1187] Dekhiye Faqra number 3

"*Maine arz kiya, mujhe ek baat aur daryaaft karna hai. Maine Mirza Sahab ki tehreer padhi hai ke main aur meri jamaat ke afraaf fiqhi maslak mein Imam Abu Hanifa ﷺ ke peirukaar hain. Naasir Sahab main bhi Hanafi maslak se talluq rakhta hoo'n*".

"*Naasir Sahab ne izhaar e masarrat farmaya. Maine arz kiya ke Mirza Sahab to aap ke khayal ke mutaabiq mansab e nabuwwat par sarfaraz the. Kya ye amr mansab e nabuwwat ke shyaan e shaan hai ke ek (1) nabi ek (1) ummati ke fiqhi maslak ka peirukaar aur muqallid ho. Kya ye muqaame nabuwwat ki tauheen nahi? Naasir Sahab ne farmaya: Is sawaal ka jawab bhi kisi doosri majlis mein tafseel ke saath doo'nga*".[1188]

Ghazi Ahmad Hanafi ke is bayaan se maaloom hua ke Muhammad Ghulam Ahmad apne aap ko Imam Abu Hanifa ka peirukaar kehta tha aur Mirza Naasir Ahmad ne bhi apne dada ki is baat ka inkaar nahi kiya.

7) Basheer Ahmad Qaadri Deobandi ne Doctor Basharat Ahmad Qadiyani ki kitab: Mujaddid e Aazam ke hawaale se bataur e istedlal likha hai:

"*Maulwi Muhammad Hussain Sahab Bataalwi nae-nae padh kar aur maulwi ban kar jo bataala aae, to choo'nke ye ahle hadees the. Is liye hanafiyo'n ko unke khayalaat bohot giraa'n guzre. Baaz ikhtelaafi masaael mein bahes karne ke liye hanafiyyo'n ne hazrat e aqdas mirza sahab ki taraf rujoo kiya aur ek numaainda hazrat e aqdas ko qadiyaan se bataala le aaya. Shaam ko Maulwi Muhammad Hussain Bataalwi aur unke waalid masjid mein the, jo hazrat e aqdas waha'n poho'nch gae, bahes shuru hui, Maulwi Muhammad Husaain Bataalwi Sahab ne taqreer ki. Hazrat e aqdas ne taqreer sun ka farmaya ke is mein to koi baat aisi nahi jo qaabil e eteraaz ho. To main tardeed kis baat ki karoo'n. Un logo'n ne jo aap ko laae the, bohot maayoosi hui aur wo aap se bohot naaraaz hue, lekin aap ne mehez Allah ke liye is bahes ko tark kar diya. Kyou'ne mahez dhade-bandi ke liye aap haq baat ki tardeed nahi kar sakte the*".[1189]

"*Naazireen e Ikraam! Mulaaheza farmaya aap ne ke mirza sahab ne Bataalwi Sahab ke nazariyaat o khayalaat ki kis tarha taaeed o tasweeb ki hai. Agar mirza sahib ibteda-an muqallid hote to laaziman Bataalwi Sahab ke nazariyaat ki tardeed karte maaloom hua ke mirza sahib pehle ghair-muqallidaana khayalaat ke haamil the. Phir ghair-muqallidiyat se taraqqi karke nabuwwat ka daawa karke ek (1) dunya ko gumrah kiya*".[1190]

Is deobandi hawaale se saabit hua ke Mirza Qadiyani ahle hadees nahi tha, balke wo deobandi o barailwi (ya urf e awaam mein: Hanafi) tha aur hanafiyo'n ka munaazir tha. Warna ye kis tarha mumkin tha ke ek (1) ahle hadees ke muqaable mein ikhtelaafi masaael mein Hanafi hazraat ek (1) ahle hadees munaazir pesh karte?

Yaad rahe ke Basheer Ahmad Qaadri ne "*ghair muqallidaana khayalaat*" aur "*ghair muqallidiyat se taraqqi*" waghaira alfaaz likh kar bohot bada jhoot bola hai. Jis ki tardeed iske zikr karda hawaale se hi zaahir hai.

8) Faiz Ahmad Faiz Barailwi ne likha hai:

"*Udhar Cha-chadaa'n (riyaasat e Bahawalpur) ke mashoor shaikh e tareeqat aur soofi shayar hazrat khwaja Ghulam fareed Chishti bhi ibteda mein mirza sahib ke mutalliq bohot husn e zann rakhte the. Khwaja Sahab ﷺ 1840 mein paida hue aur hazrat qibla e aalam qaddas sirrah ke qadiyani ma'raka e lahore ke qareeban ek (1) saal baad 1901 mein inteqaal farma gae*".[1191]

Faiz Ahmad ne mazeed likha: "*Is par khwaja sahab ﷺ ne apne jawaab mein i-aanat fid deen*[1192] *ka waada karte hue mirza sahib ki shaan mein taareefi kalimaat tehreer farmae. Aap ke malfuzaat 'Irsharaat e Fareedi' mein*

[1188] Minaz Zulumaat Ilan Noor: Kufr Ke Andhero'n Se Noor e Islaam Tak: P96

[1189] Mujaddid e Aazam: V2 P1343

[1190] Tark e Taqleed Ke Bhayanak Nataaej: P47-48 (4th edition)

[1191] Mohr e Muneer: P204-205

[1192] T: Deen mein madad [RSB]

mazkoor hai ke jab ulama ne mirza sahib ke khilaf likhna shuru kiya to Khwaja Sahab ﷺ ne farmaya: 'ye shakhs himaayat e deen par kamar-basta hai, ulama tamaam mazaahib e baatila ko chodh kar is nek aadmi ke peeche kyou'n pad gae hain, halaa'nke wo ahle sunnat wal jamaat se hai aur siraat e musataqeem par hai'. Lekin jab mirza sahab ki nai kitaabe'n khwaja sahab ﷺ ke paas poho'nchee'n jin mein unke munfarid aqaaed aur 'maseeh e mauood' aur 'zilli aur buroozi' nabuwwat ke da'awa[1193] darj the to aap ne bhi Maulwi Hussain Bataalwi ki tarha elaaniya apni bezaari ka izhaar kiya".[1194]

Is barailwi hawaale se saabit hua ke Khwaja Ghulam Fareed Cha-chadaa'n waale ke nazdeek Mirza Qadiyani, barailwi ya deobandi tha.

9) Maulana Muhammad Dawood Arshad ﷺ ne likha hai:

"*Haaji Nawab Deen Goladwi likhta hai ke: Jaha'n tak maaloom ho saka hai unke aaba o ajdaad hanafi ul mazhab musalman the aur khud mirza sahab bhi apni awaael zindagi mein unhi ke qadam-ba-qadam chalte rahe. (Aftaab e Goladah Aur Fitna e Mirzaiyat: P150*".[1195]

10) Khaleel Ahmad Saharanpuri Deobandi ne likha hai:

"*Ham aur hamare mashaekh sab ka muddai e nabuwwat o maseehiyat qadiyani ke baare mein ye qaul hai ke shuru-shuru jab tak uski bad-aqeedgi hame'n zaahir na hui, balke ye khabar poho'nchi ke wo islaam ki taaeed karta hai aur tamaam mazaahib ko ba-dalaael baatil karta hai, to jaisa ke musalmano ko musalman ke sath zeba hai, ham uske saath husn e zann rakhte aur uske baaz naa-shaista aqwaal ko taaweel karke mahmal e husn par hamal karte rahe. Uske baad jab usne nabuwwat o maseehiyat ka daawa kiya tha aur isa maseeh ke asmaan par uthaae jaane ka munkir hua aur uska khabees aqeeda aur zindeeq hona ham par zaahir hua to hamare mashaaekh ne uske kaafir hone ka fatwa diya. Qadiyani ke kaafir hone ki baabat hamare Hazrat Maulana Rasheed Ahmad Gangohi ka fatwa to tabaa hokar shaaya bhi ho chuka, ba-kasrat logo'n ke paas maujood hai, koi chuip-dhaki baat nahi*".[1196]

Is riwayat se maaloom hua ke deobandi mashaekh ke nazdeek mirza ki bad-aqeedgi shuru mein zaahir na hui thi, balke wo 'islaam' ki taaeed karta tha aur ye mashaekh uske saath husn e zann rakhte the. Yaane doosre lafzo'n mein Muhammad Ghulam Ahmad shuru mein deobandi ya deobandiyo'n ka ham-aqeeda tha.

Deobandiyo'n aur Barailwiyo'n ke in das (10) hawaalo'n ke baad mirza aura al e mirza ki tehreero'n se das (10) hawaale pesh e khidmat hain, jin se saraahatan mirza ka deobandi o barailwi (ya urf e awaam mein: Hanafi) hona saabit hota hai:

11) Muhammad Ghulam Ahmad Qadiyani ne Ahle Hadees ko Wahabi ke laqab se yaad karte hue kaha:

"*Mera din in logo'n se kabhi raazi nahi hua aur mujhe ye khwahish kabhi nahi hoti ke mujhe wahabi kaha jaae aur mera naam kisi kitab mein wahabi na niklega. Main unki majliso'n mein baith-ta raha ho'n. Hamesha laffaazi ki boo aati rahi hai, yehi maaloom hua ke un mein nira-chilka hai, maghz bilkul nahi…*".[1197]

Is ibaarat se mirza ne tasleem kiya ke wo wahabi (yaane Ahle Hadees) na kabhi tha, aur na hai. Yaad rakhe ke Ahle Hadees ke baare mein "*laffaazi ki boo*" aur "*niraa chilka hai, maghz bilkul nahi hai*" kehna mirza qadiyani ke jhooto'n mein se hai.

[1193] T: Daawa ki jamaa [FL]
[1194] Mohr e Muneer: P205
[1195] Tohfa e Hanafiya: P527
[1196] Al Muhannad A'ala al Mufannad: Sawaal Saaids wa Ashroon (T: 26th question): P268-269
[1197] Malfuzaat e Mirza: V2 P515 (13 Nov 1902)

Tambeeh: Mirzaiyo'n ke nazdeek Wahabi se muraad Ahle Hadees hai.[1198]

12) Mirza Ghulam aur qadiyani ke bete Mirza Basheer Ahmad (Qadiyniyo'n ke khilafa e duwam) ne likha hai:

"*Nez, khaaksaar arz karta hai ke ahmadiyat ke charche se qabl Hindustan mein ahle hadees ka bada charcha tha aur hanafiyo'n aur ahle hadees ke darmiyan (jinko umooman log wahabi kehte hain) badi mukhalifat thi aur aapas mein munaazre aur mubaahise hote rehte the aur ye dono giroh ek-doosre ke goya jaani dushman ho rahe the… aur ek-doosre ke khilaf fatwa-baazi ka maidan garam tha*".

"*Hazrat maseeh e mauood ﷺ go-dar-asal daawa se qabl kisi giroh se is qism ka talluq nahi rakhte the jisse ta'ssub ya jattha-bandi ka rang zaahir ho, lekin usoolan aap hamesha apne aap ko Hanafi zaahir farmaate the aur aap ne apne liye kisi zamana mein bhi ahle hadees ka naam pasand nahi farmaya. Halaa'nke agar aqaaed o ta-aamul[1199] ke lehaaz se dehe to aap ka tareeq hanafiyo'n ki nisbat ahle hadees se ziyaada milta-julta hai*".[1200]

Mirza Basheer Ahmad ki is ibaarat se 5 baae'n saabit huee'n:

1) Mirza Ghualm Ahmad Qadiyani Ahle Hadees nahi tha.
2) Mirza Ghualm Ahmad Qadiyani muta'ssib Hanafi tha.
3) Ahle Hadees ko log wahabi kehte the, lehaza mirza aur uske muqallideen ki tehreero'n mein jaha'n bhi wahabi ka lafz hoga, usse muraad deobandi nahi, balke sirf ahle hadees muraad hain.
4) Mirza Qadiyani apne aap ko hamesha Hanafi zaahir karta tha.
5) Mirza Qadiyani ne kisi zamaane mein bhi apne liye ahle hadees naam pasand nahi kiya.

Tambeeh: Mirza Basheer Ahmad ka ye kehna ke "*Aqaaed o ta-aamul ke lehaaz se mirza ka tareeq hanafiyo'n ki ba-nisbat ahle hadees se ziyaada milta-julta hai*" kai lehaaz se ghalat aur jhoot hai.

Awwal: Aqaaed ka ek bada masla tauheed hai aur Ashraf Ali Thanwi Deobandi ne mirzaiyo'n ke baare mein kaha: "*Tauheed mein hamara unka koi ikhtelaaf nahi*".[1201] Yaane deobandiyo'n aur mirzaaiyo'n ki '*Tauheed*' ek (1) hai.

Duwam: Aqaaed ka ek (1) baat khatm e nabuwwat par imaan hai. Muhamamd Qaasim Naanotwi ne likha hai: "*Balke agar bil-farz baad zamana nabawi sal-am bhi koi nabi paida ho to phir bhi khatmiyat e muhammadi mein kuch farq na aaega*".[1202]

Yaane deobandiyo'n ke nazdeek agar khaatim un nabiyyeen Muhammad ﷺ ki wafaat ke baad agar koi nabi paida ho jaae to phir bhi khatm e nabuwwat ke aqeede mein kuch bhi farq nahi aaega.

Baeena yehi aqeeda mirzaiyo'n ka hai, balke Abdur Rahman Khadim Mirzai ne Nanotwi ke mazkoora qaul ko apni kitab mein bataur e hujjat pesh kiya hai.[1203]

Suwam: Mirzaiyo'n ka ta-aamul bhi ahle hadees ke khilaf hai, masalan: Mirza Basheer Ahmad Qadiyani ne Miyaa'n Abdullah Sanwari Qadiyani se naqal kiya ke: "*… Aur Miyaa'n Abdullah Sahab bayan karte hain ke maine Hazrat Sahab ko kabhi raful yadain karte ya ameen bil-jahar kehte nahi suna. ilkh*".[1204]

13) Mirza Qadiyani ke mureed aur khalifa e awwal Hakeem Nooruddin Bherwi ne kaha:

[1198] Dekhiye yehi mazmoon Faqra Number: 12; Seerat ul Mahdi: Hissa Duwam P48
[1199] T: Amal, daaemi amal [Urduinc]
[1200] Seerat ul Mahdi: Hissa Duwam: P48-49 Faqra: 357
[1201] Sacchi Baate'n: P212; dekhiye yehi mazmoon Faqra 4
[1202] Tehzeer un Naas: P34, doosra nuskha: P85
[1203] Qadiyaniyo'n ki Pocket Book: P276
[1204] Seerat ul Mahdi: Hissa Awwal: P162 Faqra: 154

"*Hazrat Mirza Sahab ahle sunnat wal jamat khaas kar hanafi ul mazhab the. Is taaefa zaahireen a'lal haq mein se the, wahamdulilalhi rabbil a'alameen 29 August 1912*".[1205]

14) Muhammad Ali Lahori Mirzaai ne likha hai:

"*Aap ki us waqt ki qubooliyat e aammah ki ek (1) jhalak us review mein nazar aati hai jo Maulwi Muhammad Hussain Bataalwi ne jo ahle hadees ke leader the aap ki kitaab Baraheen e Ahmadiya par kiya. Ye review is lehaaz se aur bhi ziyaada hariat-angez hai ke Hazrat Mirza Sahab Ibteda se aakhir zindagi tak alal elaan hanafi ul mazhab rahe*".[1206]

Yaane Bataalwi Sahab ne hanafi ul mazhab mirza qadiyani ki kitab par review likha tha.

15) Mirza Basheer Ahmad Qadiyani ne likha hai:

"*Haafiz Raushan Ali Sahab ne mujhse bayan kiya ke ek (1) dafa kisi deeni zaroorat ke ma-tahat Hazrat Maseeh e mauood* ﷺ *ne Hazrat Nooruddin Sahab ko ye likha ke aap ye elaan farma de'n ke main hanafi ul mazhab hoo'n. Halaa'nke aap jaante the ke hazrat maulwi sahab aqeedatan ahle hadees the… ilkh*".[1207]

Is qadiyani hawaale se maaloom hua ke mirza qadiyani logo'n ko hanafi ul mazhab hone ki daawat deta tha.

Tambeeh: Mirza Basheer Ahmad ka Hakeem Nooruddin Qadiyani ko "*Aqeedatan ahle hadees*" kehna gahalat aur jhoot hai. Abul Qaasim Dilaawari Deobandi ne Nooruddin ke baare mein likha hai: "*… lekin aise aise akaabir ki sohbat uthaane ke bawajood tabiyat aazaadi ki taraf maael thi is liye hanafiyat par qaaem na reh sakey, pehle ahle hadees bane, lekin usse bhi jald seir[1208] ho gae*".[1209]

Is deobandi hawaale se maaloom hua ke Hakeem Nooruddin Bherwi Hanafi (yaane deobandi ya barailwi) tha.

Tambeeh: Dilaawari ka ye kehna: "*Pehle ahle hadees bane*" ghalat aur jhoot hai.

16) Mirza Qadiyani ne likha hai:

"*Ke yahoodiyo'n mein Hazrat Maseeh ke munkir ul hadees hi the. Unho'n ne un par shor machaaya aur takfeer ka fatwa likha aur unko kaafir qarar diya aur kaha ke ye shakhs khuda ki kitaabo'n ko manta nahi*".[1210]

Ye tehreer Ahle Hadees par bohot bada bohtaan hai aur isse saabit hota hai ke mirza Ahle Hadees nahi tha.

17) Mirza Qadiyani ne kaha:

"*Hamara mazhab wahabiyo'n ke bar-khilaf hai. Hamare nazdeek taqleed ko chodna ek ibaahat[1211] hai, kyou'nke har-ek shakhs mujtahid nahi hai. Zara sa ilm hone se koi mataaba-at ke laayaq nahi ho jaata. Kya wo is laayaq hai ke saare muttaqi aur tazkiya karne waalo'n ki taabedaari se aazaad ho jaae. Quran Shareef ke asraar siwaae muttahid aur paak logo'n ke aur kisi par nahi khole jaate. Hamare yaha'n jo aata hai usey pehle ek (1) hanafiyat ka rang chadhana padhta hai… ilkh*".[1212]

Faqra Number 12 ke tahat guzar chukka hai ke qadiyaniyo'n ke nazdeek wahabi se muraad ahle hadees hain, lehaza saabit hua ke mirza aur mirzaiyo'n ka mazhab ahle hadees ke bar-khilaaf hai aur har shakhs ko mirzaiyat mein aane ke baad, pehle hanafiyat ka rang chadhana padta hai.

[1205] Kalam Ameer al Maroof Malfuzaat e Noor: Hissa Awwal: P54 (ba-hawaala Tohfa Hanafiyya: P524

[1206] Tehreek e Ahmadiyat: P11

[1207] Seerat ul Mahdi: Hissa Duwam: P48 Faqra: 357

[1208] T: Be-zaar, dil-bardaashta [FL]

[1209] Raees Qadiyaan: V1 P81

[1210] Kashti e Nuh: P65, doosra nuskha: P60; Qadiyani Roohaani Khazaaen: V19 P67

[1211] T: Ijaazat, jaaez karna, shara' mein jaaez hona [FL]

[1212] Malfuzaat e Qadiyani: V1 P534 15 August 1901

18) Murtaza Khan Hasan B.A. Qadiyani ne likha hai:

"*… Ham fiqa ko bhi maante hain aur fuqaha e azzaam ki dil se qadar karte haina ur unke ijtehadaat aur tafaqqoh ki qadar karte hain. Ham bil-khusoos Hazrat Imam Abu Hanifa ki fiqa par amal-paira hain. Isi ki hidaayat hamare imam hazrat mirza sahab ne farmai hai*".[1213]

19) Mirza Qadiyani ne kaha:

"*Sakht tajjub un logo'n ke faham par hai, jo kehte hain ke ham ahle hadees aur ghair muqallid hain, aur daawa karte hain ke ham tauheed ki raaho'n ko pasand karte hain. Ye wohi log hain jo hanafiyo'n ko ye ilzaam dete hain ke tum baaz auliya ko sifaat e ilaahiya mein shareek kar dete ho aur unse haajate'n maangte ho… ilkh*".[1214]

Ye tehreer khud bataa rahi hai ke iska likhne waala ahle hadees nahi, balke hanafiyat ka difaa karne waala hai.

20) Maulana Abdul Ghafoor Athari ﷾ ne likha hai:

"*Roznaama Nawa e Waqt ج 37, shumaara 212, 11 Dec 1976 mein hai ke: 10 December (waqaae nigaar) qadiyani jamaat ka salaana jalsa aaj rabwah mein shuru hua, firqa e qadiyan ke sarbarah Mirza Naasir Ahmad ne juma ka khutba dete hue kaha ham jo mehsoos karte hain aur sach samajhte hain uska elaan karte rahe'nge… unho'n ne apne aqaaed ki tashreeh karte hue kaha ke ham us mazhab ko maante hain jo nabi e aakhir uz zamaa lekar aae. Hamara fiqa hanafi fiqa hai*".[1215]

Qaaraeen e Ikraam! In bees (20) hawaalo'n se ye saabit hua ke Muhammad Ghulam Ahmad Qadiyani ahle hadees nahi, balke deobandi ya barailwi (urf e awaam mein: Hanafi) tha. Lehaza Master Ameen Okadwi Deobandi, Abdul Haq Khan Basheer Deobandi aur aal e deoband o aal e barailwi ke jin lakhaariyo'n ne idhar-udhar ke aamaal e fiqhiya waale hawaalo'n aur tehrifaat se mirza qadiyani ko ahle hadees saabit karne ki koshish ki hai, wo sab jhoot, baatil aur mardood hai.

Tambeeh: Hamaare zikr karda hawaalo'n ke alaawa aur bhi bohot se hawaale hain jin se saabit hota hai ke Mirza Qadiyani ahle hadees nahi tha. Masalan:

1: Mufti Muhammad Saadiq Qadiyani ne "Ahle Hadees o Yahood" ka baab baandh kar Mirza Qadiyani se naqal kiya: "*Aisa hi is zamana mein hamara muqaabla ahle hadees ke saath hua, ke ham quran pesh karte hain aur wo hadees pesh karte hain*".[1216]

2: Mirza Qadiyani ne kaha: "*Baaqi raha shariyat ka amali hissa, so hamare nazdeek sab se awwal quran e majeed hai. Phir ahadees e saheeha jin ki sunnat taaeed karti hai. Agar koi masla in <u>dono</u> mein na miley to phir mera mazhab to yehi hai ke hanafi mazhab par amal kiya jaawe. Kyou'nke unki kasrat is baat ki daleel hai ke khuda ta'ala ki marzi yehi hai. Magar ham kasrat quran e majeed ke muqaable mein heech samajhte hain. Unke baaz masaael aise hain ke qiyaas e saheeh ke bhi khilaf hain. Aisi haalat mein ahmadi ulama ka ijtihad oola bil-amal hai…*".[1217]

July 4th, 2009

Haafiz Zubair Ali Zai ﷾

[1213] Mujaddid e Zamaan Ba-jawaab Do (2) Nabi: P217 (ba-hawaala: Tohfa e Hanafiyya: P525)
[1214] Tohfa Goladwiya: P121, doosra nuskha: P70; Qadiyani Roohaani Khazaaen: V17 P207 / haashiya.
[1215] Hanafiyat Aur Mirzaiyat: P55 (1987 edition)
[1216] Zikr e Habeeb: P295; Malfuzaat e Mirza: V2 P203
[1217] Malfuzaat: V5 P135

Translitrators Notes:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِهِ الْأَمِيْنِ، أَمَّا بَعْدُ:

Tamaam musalmaano ka ye aqeeda hai ke Muhammad ur Rasool Allah ﷺ Allah ke aakhri nabi aur rasool hain. Un ke baad na koi nabi aaega, na hi rasool. Khatm e Nabuwwat o Risaalat ke talluq se Quran aur Ahadees mein beshumaar dalaael maujood hain. Masalan: Quran e Kareem ki Surah Ahzaab: ayat 1, Surah Al Maaidah: ayat 3, aur beshumaar hadeese'n Bukhari, Muslim, Musnad Ahmad, Saheeh Ibne Khuzaima, Mustadrak Haakim, Tabarani, aur Bayhaqi ke bohot se abwaab mein bhi maujood hain.

In sab dalaael e mutawaatira ke baawajood islaam dushman taaqato'n ne Mirza Ghulam Ahmad Qadiyani ko apna aalaa e kaar banaa kar ek (1) nae fitne ko janam diya aur maali lehaaz se khoob support kiya aur aaj tak kar rahe hain. Is firqe ne apne wajood se lekar aaj tak aam musalmano ko islam ke naam par gumrah karne ki har-mumkin koshish ki.

Lekin, jaisa ke aaj se 1400 saal qabl hamaare aakhri Nabi o Rasool Hazrat Muhammad Mustafa ﷺ ne irshad farma diya tha ke "*Beshak meri ummat mein tees kazzaab ho'nge, un mein se har ek ye daawa karega ke wo nabi hai, aur main khaatim un nabiyyeen hoo'n, mere baad koi nabi nahi*". (Abu Dawood)

Har daur mein musalman ulama ne quran aur hadees mein maujood taalimaat aur salaf o saaleheen ke manhaj ko saamne rakhte hue dalaael ke saath "Aqeeda Khatm e Nabuwwat" ko waazeh karte hue uska difaa kiya. Jhoote nabuwwat ke daawedaaro'n ki, Allah ke fazal o karam se pehle baat-cheet se, phir qalam ke zariye se islaah karne ki koshish ki, aur jab bhi zaroorat hui to talwaar ke zariye se quran aur hadees ki taalimaat ko zak pohchaane waalo'n ko jahannum raseed kiya.

Haafiz Zubair Ali Zai ﷺ ne bhi qadiyani dharam ke khilaf bohot se mazameen likhe, jisey Haafiz Nadeem Zaheer ﷺ ne ek kitaabi shakal ke saath publish kiya.

Pakistan ke saath saath india mein bhi kuffaar ke 'maali taaoon' ki madad se qadiyaniyat ke badhte hue hauslo'n aur tableeghi koshisho ko nazar mein rakhte hue deen ke ek khair-khwah ke mashware par maine is kitab ko roman mein transliterate karne ki koshish ki hai.

Transliteration karte hue maine koshish ki hai ke urdu alfaaz ko is andaaz mein likhu'n ke urdu na padhne waala shakhs asaani se saheeh talaffuz ke saath alfaaz ko adaa kare. Kai aise mushkil alfaaz bhi the jin ka hamaare mulk mein roz-marrah ki zindagi mein english medium aur ghair-urdu medium waale musalman istemaal nahi karte. Maine un alfaaz ka matlab reference section mein "T:" ke saath likh diya hai. Padhne waale ki maaloomaat ke liye maine jahan bhi T: istemaal kiya hai uske saath uske source ki bhi nishandahi kardi hai, jaise kitab, website ka naam waghaira.

Meaning ke liye maine Feroz ul Lughaat [FL], websites jaise [Rekhta] aur [Urduinc] ka istemaal kiya hai. Kuch references ke liye maine "[RSB]" Rehan Syed Barey ka istemaal bhi kiya hai. Quran ke arabic text ke liye maine https://quran.ksu.edu.sa/ website istemaal ki hai, aur ahadees o aasaar ke arabi matan ko maine type kiya hai.

Typing ki ghalati nazar aane par, ya kisi mushkil lafz ke paae jaane par, ya is transliteration ko aur behtar banaane ke apne qeemti mashwaro'n ko bhejne ke liye mujhse is email address par raabta kare'n. rehan.hse@live.com

Allah se dua hai ke Wo is koshish ko sharf e qubooliyat bakhshe aur is kitab ke likhne waale, chaapne waale aur kisi bhi qism ke mashwaro se nawaazne waalo'n ko dunya o aakhirat mein uska behtar badla ataa farmaae. Ameen.

Duaao'n ka taalib,

Rehan Syed Barey
Riyadh, Saudi Arabia.
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